



XPOSITOR

and HOMILETIC REVIEW

Mother's Day
Memorial Day
Pentecost
Commencement



Are You Planning to Build a Church—Parsonage—School in 1937

?

Are you planning to purchase any equipment
for your Church, Parsonage, School

?

Information from reliable manufacturers is available to you *free* as a basis for making your selection. You can secure catalogues and circulars describing the products or articles you want, by filling in the blank printed here for your convenience.

1. We started to build a _____ in _____ of 19 _____
2. We plan to begin building a _____ about _____
3. The seating capacity will be _____ The cost will be \$ _____
4. We plan to remodel our _____ building, beginning _____

Acoustics

Architects

Building Material

Brick
Stone
Cement
Ceilings
Flooring
Doors and Sashes
Lighting Fixtures
Paint
Partitions
Plumbing
Roofing
Ventilating

Construction Companies

Decorators

Financial Campaigns

Furnaces

Furniture

Altar
Chancel
Pulpits
Seating

Carpeting

Matting

Bells

Chimes

Organs

Organ Blowers

Pianos

Choir Gowns

Choir Music

Hymn Books

Windows — Stained Glass

Stereopticons and Slides

Motion Picture Projectors

Bulletin Boards

Kitchen and Dining Room

Coffee Urns
Dishes
Utensils (Aluminum, Granite,
Enamel)
Glassware
Silver
Linen
Serving Table
Folding Chairs
Steam Tables

Gymnasium Equipment

Drinking Fountains

Statues and Art Work

Mail to The EXPOSITOR, 408-412 Caxton Building, Cleveland, Ohio

Signed _____

Address _____

Denomination _____

We want information on the items checked to aid us in our selection of service,
materials and equipment.

Busy Pastor or Layman

You Can Easily Keep Abreast of Religious Thought

DR. CHARLES S. MACFARLAND

has prepared out of his wide reading and experience
a Readers' Digest of books you ought to have

TRENDS OF CHRISTIAN THINKING

DR. PAUL S. LEINBACH,
Editor of "The Messenger" says:

"If you want to know the trends of philosophical and theological thought today, you will do well in taking Dr. Macfarland as a guide."

DR. ALBERT SHAW,
Editor of "The Review of Reviews" says:

"I do not believe the author can realize what a valuable thing he is doing in this unified and constructive presentation."

Author of "Contemporary Christian Thought"

DR. LYMAN P. POWELL,
Famous Preacher, Lecturer, Educator,
says:

"Indispensable as well as inevitable, an inclusive and alluring analysis which ministers and laymen need."

DR. HENRY S. LEIPER says:

"Dr. Macfarland's dealing with books is quite out of the ordinary due to his background and wide familiarity with recent thought."

Cloth, \$1.50

Outstanding New Books

Frank Hugh Foster, Ph.D., S.T.D.

The Life of Edwards Editorial Foreword by
Walter Marshall Horton
Amasa Park, S.T.D., LL.D.

Professor Park, of Andover Theological Seminary, was unquestionably one of the greatest American theologians. An estimate of his personality, his contributions; a review of the memorably Andover controversy between old and new schools, and an interpretation of the present trends of theological thought and religious life. **\$2.75**

Shade Simmonds

Christianity Versus Religion

Draws a contrast between Religion — vague and indefinite, and Christianity — which is distinctly related to the character and work of Jesus Christ and the influence on His followers through a broad view of the history of mankind. **\$2.00**

S. D. Chambers

The "Bears" of the Bible

"Talks" to Young Folks

An ingenious way of interesting the little folks in the Bible study and solves the problem of how to secure and hold the attention of the children. **\$1.25**

John W. Dunning

The Fight for Character

and Other Addresses to College Students

There is a note of healthy expectation in these estimates and forecasts of religion and morals, and withal a note of courage that frankly faces all the issues. **\$1.50**

ROGER W. BABSON

Presents a Stirring Chronicle of the Sea

The SEA MADE MEN

The True Tale of a Gloucester Lad



MR. BABSON says:

"All along the New England coast, early in the past century, from every seaport town went boys and young men to train for life on the sea. This amazing, true narrative shows us how in the crucible of unbelievable hardships *the sea made men*."

Illustrated, \$2.50

FLEMING H. REVELL CO., Publishers

158 Fifth Avenue, New York

At All Bookstores

C O N T E N T S

Volume XXXIX

MAY, 1937

Number 5

The Motherhood of God -----	231	Sermons -----	249
George H. Credeford, Bradford, Mass.		What Religion Does for Life-----	249
Veterans of Future Wars -----	233	Charles F. Banning	
(In Memoriam)		Loving Our Neighbor-----	251
Norman E. Nygaard, United Presby-		William R. Siegart	
terian Church, Des Moines, Iowa		Filling Our Minds-----	253
With Nicodemus -----	235	Ralph P. Rasmussen	
Harry W. Staver, Marshall, Mich.		Saved by His Blood-----	254
Alcohol and Traffic Deaths -----	236	James Hutton	
American Business Men's Research		Mistakes of Mothers-----	254
Foundation		A. F. Hanes	
Memorial Program, Who Goes		Working with the Holy Spirit-----	268
There -----	237	William Carter	
Roy C. Helfenstein, Congregational		Crusading with Christ-----	255
Church, Dover, Del.		Claude R. Shaver	
Church Building -----	238	Junior Pulpit -----	255
(Small Churches)		Let's Play Post-Office	
Editorial -----	240	Gordon W. Mattice	
Church Methods -----	242	Be Careful	
Mother's Day Program		John W. Fisher	
Ascension Day		Illustrations -----	258
Pentecost		Wm. J. Hart, D. D.	
Lord's Supper Dramatization, Keller		J. J. Phelan, D. D.	
Wonderful Age (Father and Son)		Book Reviews -----	264
Music for Choir and Organ		I. J. Swanson, D. D.	
		The Mid-Week Service -----	270
		Reader's Topical Index -----	274
		Buyer's Guide -----	274

The EXPOSITOR

and

HOMILETIC REVIEW

JOSEPH MCCRAY RAMSEY, *Editor*

Associate Editors

GAIUS GLENN ATKINS
CHAS. F. BANNING
WILLIAM E. GILROY
LYNN HAROLD HOUGH
W. R. SIEGART
CHAS. HADDON NABERS
I. J. SWANSON

ALVIN E. MAGARY
GORDON W. MATTICE
ALBERT W. PALMER
JOHN TIMOTHY STONE
JAMES I. VANCE
ELBERT M. CONOVER
CHRISTIAN F. REISNER

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published on the 15th day of each month by The F. M. Barton Company, Incorporated.

Subscription Rates: Domestic \$3.00 a year. Foreign, \$3.50 a year. Single copies 35c. Back copies 45c. Bound volumes \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor and Homiletic Review, Cleveland.

Copyright, 1937. Entered as second-class matter at the Post Office at Cleveland, Ohio.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Robert M. Harvey
156 Fifth Avenue
New York City

John D. Emrich
9 W. Washington
Chicago, Illinois

27a Farringdon St.
London, E. C. 4
England

THE MOTHERHOOD OF GOD

GEORGE H. CREDEFORD

*Isa. 66:13. As one whom his mother
comforteth, so will I comfort you.*

HENRY WARD BEECHER, in the third series of his "Yale Lectures on Preaching," delivered in 1874, has one entitled "Conceptions of the Divinity." In this lecture he traces the use of human elements to represent the Divine—that is, God. He speaks of the human symbolism of God in the Bible, and dwells upon the use made of social symbols to represent God to our minds and hearts. In an interesting and suggestive paragraph he says:

"In the relations of man to man, we find that which enables us to conceive of God as father. There is nobody who does not know what *motherhood* means; nor is there anything nobler than the idea which we derive from it; but you will mark how almost never in the Old Testament is brought in that other word which is sweeter, even, than the name of *father*. This fact indicates the difference between the present and four thousand years ago. If men had thought of *mother* as we do now, if the usages of society had given her the relative position which she has today, then we should have had something of motherhood as well as something of fatherhood transferred to the conception or building up of the Divine nature. I think it was the want of that element which created the virgin Mary, and led men to attempt to bring it somewhere a substitute for it."

Among the names given to God in the Bible, the one most often used by Jesus, and with which we are most familiar, is that of Father. Our Lord, in his teaching, took the idea of a human father at his highest and best, multiplied it to infinity, and declared that to be a true description of God. A sublime portrayal of the fact is his parable of The Prodigal Son, and, more accurately, the parable of The Loving Father. And so we are wont to think of, and rejoice in, the fatherhood of God.

But are we warranted in thinking also of the

motherhood of God, and may we receive a blessing by so doing? The idea, because of our inherited way of thinking, is no doubt for many of us a novel one; but I assure you that its consideration will be profitable.

"On the wayside shrines," we are told, "which are reared in France in honor of the Virgin, are printed prayers which are always the same: 'Mary, Mother of Loretto . . .,' 'Mary, Mother of Glatignies . . .,' 'Mary, Mother of Le Hamil, pray for us.' Almost if not quite as much as to a Father in heaven our Roman Catholic neighbors pray to a mother there . . .

"Maryolatry exists because it gives some room to the great and too-often-neglected truth that in God is something more than the benevolent justice we think of as in our earthly fathers—because it allows men to believe that in God is everything which they have known in the love their mothers bore them."

There is no evidence in the Scriptures that Mary was, or became, either divine or sinless. Yet we can see how the desire for a revelation of motherhood as well as of fatherhood in God led to the deification and worship of the mother of Jesus. "The Mary of the Scriptures," as another has said, "was a woman and only a woman, and they do not impute to her any of the attributes of divinity." And yet, in view of her unique mission, together with her known excellence of character, a tender and beautiful mystery gathers about her person. Hence the rise of Maryolatry.

When we turn to the Bible, in our quest for that which will warrant us in thinking of the motherhood as well as of the fatherhood of God, what do we find? In Old Testament days, men scarce dared think of God even as a Father. When they did they at first regarded him as the Father of the nation—that is, the Chosen People. Once, in the 103rd psalm, God is likened to a father, the name being given a

more personal signification. We read: "Like as a father pitieth his children, so the Lord pitieth them that fear him." But not until Jesus used the name in his teaching, did God come to be regarded generally as the Father of the individual.

Never in the Old Testament period, save twice in the latter part of the Book of Isaiah, did men liken God to a mother. In Isa. 49:15 God is represented as saying to the exiles in their distress and sorrow: "Can a woman forget her sucking child? Yea . . . yet will not I forget thee," and "As one whom his mother comforteth, so will I comfort you."

"In a world in which women held a position subordinate, men were slow to see or remember how Jesus rose above the limitations of sex and included, full-orbed, the best of manhood and of womanhood alike. So their theologies made Jesus a stern and wrathful judge. Luther tells us how he was led to think of Jesus as a terrible judge, seated, sword in hand, on a rainbow, so austere that he had to be approached and placated through Mary, or through St. Anna, the mother of Mary. And so Christianity fell short of faith in the love of God which Jesus revealed."

Jesus was the embodiment of magnificent manhood. He was in the highest and best sense a masterful personality. He dominated every situation. He was master of the turbulent Twelve. He was capable of terrible wrath, stern in pronouncing doom upon those who were hardened in calculating and cold-blooded iniquity. There was nothing namby-pamby, softly sentimental, or sickishly sweet, about him. His manhood was real, always noble and inspiring.

At the same time there was in him, as in all fine men, the touch of virtues characteristically feminine. He understood woman as well as man. He could feel as a mother feels. When he saw distress of any kind, it deeply moved him. On two occasions, he wept. Like a mother, who generously excuses the faults of her children he excused the faithlessness of his three friends in the garden of Gethsemane, as he said: "The spirit indeed is willing, but the flesh is weak." When he yearned over the people of Jerusalem, and voiced his longing to bless them, he likened himself to a motherly hen concerned to cover her brood with her wings. Jesus could feel as a mother feels. In this, as well as in other ways, he reveals God. We are, therefore, warranted in saying that in his life and teaching he acquaints us with the motherhood of God.

The supreme characteristic of human motherhood is Love. We call it mother-love. There is nothing else quite like it in all the world. In it, at its best, God stands revealed.

Mother-love is a love that "beareth all things." It carries heavy burdens of work and

care. There is no limit to its labor; it delights in spending itself. It is the same with God's love. In the prophecies of Jeremiah we have an oft-recurring phrase that expresses God's strenuous affection. It contains three words—"rising up early." It runs like this: "I spake unto you, rising up early and speaking . . ." "I have sent my servants the prophets unto you, rising up early and sending . . ." "I earnestly protested, rising up early and protesting . . ." "I taught them, rising up early and teaching . . ." *Rising up early.* How like mothers in their tireless love! So God loves; he "fainteth not, neither is weary."

Mother-love is a love that "believeth all things" and "hopeth all things." How difficult it is for mothers to think ill of their children! When their own go astray, how they hold on to their faith in them, and never cease to be hopeful about them! Governors and pardon boards know what this means. As another truly says: "No matter what the world believes or knows about a man, no matter how low he has sunk, his mother will still believe in him, still find good in him." So God, in the greatness of his love, is always believing and hopeful. He seeks the salvation of men in Christ. "While the lamp of grace holds out to burn, the vilest sinner may return."

Mother-love is a love that "seeketh not its own." It is not selfishly calculating. It never counts the cost. Its impulse is to share to the uttermost with the object of its love. A hungry mother will first feed her hungry child with her last morsel of food. She will readily make the supreme sacrifice for love's sake. God's love is likewise sacrificial. He gave his only begotten Son, sent him to lay down his life for us, that we might be saved.

Mother-love is a love that "never faileth." We often hear or read of broken ties between husbands and wives; fathers sometimes desert their families or disown their children; but it is seldom that one hears or reads of unfaithful mothers. Rarely do we learn that a mother has closed the door of her home in the face of an erring son or daughter. It is a mother's nature to love, and her love "never faileth."

"If I were hanged on the highest hill,
Mother o' mine, O Mother o' mine!
I know whose love would follow me still,
Mother o' mine, O mother o' mine!"

The love of God is like that; it never gives up. Jeremiah represents him as saying to captive Israel—"I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jesus portrays him as the loving shepherd who searches diligently for the one lost sheep. How long? "Until he find it." God's love, like a mother's, lasts. It "never faileth."

VETERANS OF FUTURE WARS IN MEMORIAM

NORMAN E. NYGAARD

*He maketh wars to cease unto the end of the earth: He
breaketh the bow, and cutteth the spear in sunder: He
burneth the chariot in the fire. Psalm 46:9.*

SHORTLY before Lieutenant-Colonel John McCrae was killed in action in France he penned the lines, "In Flanders fields the poppies blow," to the serried ranks of soldiers who were to follow him in successive waves over the top. Very probably he had in mind also the yet unborn soldiers to whose trust the nations of the world would be left.

In retrospect we have come to see that in reality Germany was not our enemy. Our foes are neither certain races nor certain nations of men. The enemy that we shall have to vanquish if we are to keep faith with sincere and earnest men who have given their lives for their country is selfishness which breeds war.

The world war is over twenty years behind us now. A new generation has grown up since that time. It is a generation which has just recently come to consider the problem of war. The boys who were one and two years old when the war broke out and who are just now finishing their college courses are looking back upon the war and calling it a silly mess.

They organized what may become the world's most effective protest against war. Chapters galore of fantastic militaristic-sounding posts are ridiculing the whole war program. Veterans of Future Wars, Future Profiteers of Future Wars, Future Widows of Future Veterans, and other similar groups have formed their posts in leading colleges and universities. Some of the leaders of veterans' organizations denounced them and, in consequence, their programs and plans were given even wider publicity than they had first believed would be possible.

During the time in which college students are organizing protests against wars—and they were constantly doing so—their efforts are largely futile. Now they boldly tell us instead that they really want to get into our future wars, but that they believe they should be given the bonuses, pensions, and rewards of militarism, the fruits of war which ordinarily accrue only to the soldiers who come back or who never even get to the front, while they can best enjoy them. Very realistically they are inviting our attention to the costs of war. It is barely possible that if we can be made to see just how futile and how expensive wars are we shall refrain from starting them.

Reinhold Niebuhr comments, "The contemporary situation in the economic and political life of the western world is a perfect illustration of the pathetic inability of senile social systems to mend the error of their ways. Our western society is obviously in the process of disintegration. It lives under the peril of a new war which it seems powerless to avert and it suffers from serious dislocations in its economic processes which it cannot overcome. Though it is generally known that another war will prove suicidal to the whole of western culture it is no longer certain that fear of the possibility of such a suicide will avert the war."

The youth of other lands, those, at least, which preserve the forms of democracy, together with the church of Christ in every land which is more and more declaring its abhorrence of war for any purpose, will stand together in their opposition to the whole business of war. We cannot have peace and cannot outlaw war until some very pressing economic problems are solved. But when these and other problems are solved—or when there is a disposition to seek their solution, and there are numerous indications today of that willingness—then certainly we shall not need to say, "War is inevitable. We must fight."

We have discovered that slums breed crime, disease, many of the ills from which our great cities suffer. Out from the slums go men with warped mentality, oftentimes armed and predatory. It would be possible to say, "There is only one thing to do—wipe out the people of the slums." Then, armed to the teeth with black-jack and machine-gun, we could descend upon them. But we do not say that if we are either intelligent or realistic. We do say instead, "Let's wipe out the slums. Let's rid ourselves of the slum mind." Then we build decent apartment houses, parks, and recreation grounds for the people of the slums. We improve our schools and establish churches in those areas. In a similar way, but on a world-wide scale, we are going to be forced to deal with world problems of over-population and, although such problems are proportionately much greater, we can, if we have the Christian will, solve them as well in an international way.

The world is standing on the brink of destruction if war involving the major nations

comes. First of all, we face warfare more awful, more cursed by far, than anything that the world has ever known. There were "refinements" of cruelty in the last war that the world had never faced before. Warfare has never been nice: it has never been honorable, all the novels that have ever been written to glorify it to the contrary notwithstanding. We had gas in the last war, gas that choked and burned, and tore at men's vitals. We had dum-dum bullets used by soldiers on both sides that maimed and disfigured and crushed. We had shrapnel that tore men to bits but didn't always kill. We had tri-cornered bayonets, wounds from which were almost impossible to heal. We shot at each other from the sky and from the ground and from the depths of the sea. Death spewed all around and one didn't know from whence it came. It sought one out with a whine like a wild creature and it came upon one with deafening shock.

But that is nothing at all! Next time, with fast airplanes we shall reach the civilian population back of the lines. We'll gas babies, we'll burn homes, we'll poison water systems, we'll tear women and children limb from limb with the bombs that we drop from the sky. We'll make Milton's "Paradise Lost" look like "Paradise Regained" by comparison and Dante's "Inferno" will seem a lovely Los Angeles subdivision when placed alongside the shambles of our next "civilized" war. We shall let loose such unspeakable frightfulness that the world still living will stand appalled as it never has before. In the world war to come hell will be able to blot out civilization.

The second thing that we folk face—and it is far more terrible in its consequences than the first—is the loss of God to His world. I do not mean that He will withdraw Himself from us. He is and always will be ever-present in His universe. I mean that the sense of His presence will be gone. The spirits of men can stand only so much. A time comes when they can suffer no more. The adversary would have been right if he had had to deal merely with an average individual in the great Biblical drama of Job. He is pictured as failing in this instance but he doesn't ordinarily fail. You bring sufficient in the way of suffering to mankind and you will find men cracking under the strain. And even Job, godly man that he was, was hard pressed to find any reasonableness in the universe.

We need to remember that even the Christ whose entire life had been lived so close to the Father that he had been able to say just a few hours before, "I and the Father are one. He that hath seen me hath seen the Father," cried out in the agony of the cross, "My God, my God, why hast Thou forsaken me?" Poor mankind, lacking the hidden reserves of the Spirit

of God which the Master possessed, will say again and again, "My God, my God, why hast Thou forsaken me?" but at last, in bitterness of heart, even that cry will not be raised. Instead numb hearts will steel themselves against all feeling, and hushed spirits will say instead, "There is no God."

If we draw back in horror and unbelief from the picture of a war-mad world let us turn to one of our most courageous prophets, George Lansbury, the great old British labor leader who visited this country last year, warning against the lunacy of war. Among other things he said, "Apart altogether from the Italo-Abyssinian dispute, the youth of the world is now being urged to make ready for another war to end war. From one end of the world to the other, a most terrific race in armaments is in full swing. It is said these armaments are needed to secure collective security. Imagine it! All nations are pledged against war; all claim to be ardent and sincere in their desire for peace; and at the same time each nation sets to work piling up all the most bestial and effective means for pursuing war. This is called being a realist. I call it lunacy of the worst description—because it is conscious lunacy. Where does our faith come in? Do not tell me that faith is not enough; that because others arm themselves with the terrible weapons of warfare, we too must not rely on the power of our Lord's gospel, but, on the contrary, must rely on keeping our poison gas more deadly than others, in order to conquer, not by the spirit and practice of love but by force. A leading statesman tells us our only defense is offense—which means we must kill women and children more quickly than the enemy kills our wives and children. Do you honestly believe that Jesus Christ, for any reason you can conceive, would in retaliation or for any other cause, murder little children or engage in mass murder of this or any other kind?"

Then the fine old Christian continues and finally closes with a ringing word to the followers of Christ in all nations: "War abroad and class war at home, with all their horrors of depressed areas, hunger, privation, and destitution in the midst of plenty are not the acts of God nor the will of His Son. These evils are caused by the wickedness and stupidity of man. I neither explain nor palliate the evil wrought in the world because of the failure of governments or individuals to follow the law of God, but I am challenging the action of those who, speaking for the Master, sanction preparations for war, and endeavor to show that, in using the bestial weapons of war, men are fulfilling the law of God."

I hope the change is being wrought which

(Continued on page 273)

WITH NICODEMUS

HARRY W. STAYER

WHEN Nicodemus came to Jesus, he came by night. When he left Jesus, he left the night behind him. It was not yet the full dawn, neither as regards the time of day nor the state of Nicodemus' heart. Rather it was at twilight grayness which lies between the midnight and the morning and nearer the morning than the midnight.

That was a memorable night for Nicodemus. He had come with a question. He had gone with an answer—a strange answer it seemed to him but one that held weird interest for his restless soul and pointed the way, somehow, that larger life he longed to find. He had heard the Master say: "Ye must be born again." That was the first episode in the spiritual experience of Nicodemus with Jesus. Though he was at a loss to understand how a man can be born again, the word of Jesus took root in him and began its work with him, a work that came to wondrous completion ere his human days were done.

There came a second memorable night for Nicodemus. Once again he found himself face to face with Jesus. Not this as one asking a question and seeking an answer, but as one called upon to make a decision and to render a verdict. He was a judge in the Sanhedrin. On that first night, Nicodemus stood before Jesus. On this second night Jesus stood before Nicodemus. It was a free spirit that talked with him out under the stars. It was a bound man, shackled to soldiers, who now waited his sentence, in sublime silence, in the court of his accusers. Such are the reversals of circumstance and situation.

Ralph Arlington Robinson artists a portrayal of Nicodemus on this occasion. He represents Nicodemus as taking Caiaphas aside to plead with him on Jesus' behalf. Nicodemus is speaking.

Caiaphas, you and I are not alive;
We are two painted shells of eminence
Carried by two dead men. Because we move
And breathe and say a few complacent words
With tongues that are afraid to speak our
Thoughts,
We think we are live. But we are dead."

Then Caiaphas speaks, impatient at Nicodemus' intercession, "Do not say again that I may save this man from death. There is no path for Him."

That was the second great episode in the spiritual experience of Nicodemus with Jesus. The fact that he dared to demand justice for Jesus, as the Gospel records he did, reveals the world in which Nicodemus was commencing more and more to live—the world of the second birth. What had been confusion that first night when he stood in the presence of Jesus was growing into certainty that second night when Jesus stood before him.

Then there is a third and final episode in the spiritual experience of Nicodemus with Jesus. Once again it is an hour of shadows; the engulfing night of sorrow. In the dusk of evening on that day when Jesus died, Joseph of Arimathea came to remove the body of the Master from the cross and to lay it in his own new, rock-hewn tomb. And we read that "there came also Nicodemus, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds."

On that first night when he walked and talked with Jesus, Nicodemus heard from the Master's own lips words more wondrous than he could reason out or reconcile then. But the words took root within him for the words of Jesus are "spirit and life."

On that second night when he saw the flaunting of justice by his fellow judges and the bitter determination to do Jesus to the death, Nicodemus dared to lift his voice in protest: "Doth our law judge a man except it first hear from himself and know what he doeth?" The word that had taken root was bearing its first flower.

On that third night, out at the place called Calvary, Nicodemus looked on Jesus once more, but a Jesus who was dead. And he came "bringing a mixture of myrrh and aloes, about a hundred pounds." The word that had taken root and burst in flower, now bears its first fruit. Nicodemus, you have found the Kingdom of God.

Why this story of Nicodemus? Because it is the story of how a man is "born again." The Master plants the word and the word takes root in him who receives it. Circumstance and situation warm and water the word; occasion and opportunity energize and grow it. And lo, the day comes at last when the word is reality wrought out in loving deed for Him and all for whom He "died and rose again."—*John 3:1.*

ALCOHOL AND TRAFFIC DEATHS

STRIKING sidelights upon the relation of liquor consumption to automobile deaths, shown in recent graph studies of the American Business Men's Research Foundation, Chicago, are significantly reinforced in a new Graph Study Comparison III which shows not only (1) that deaths and drink sales mount together, but, completely reveals the fallacy of widely asserted claims that gasoline consumption is a dependable barometer of the traffic death record.

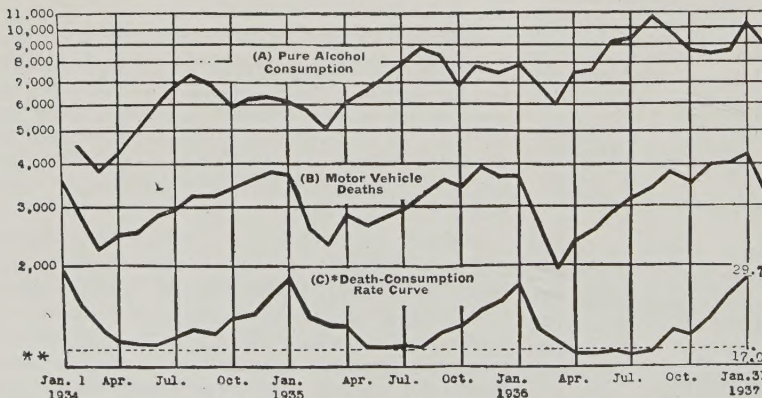
Graph Study III, presented herewith, consists of three curves (A, B and C), the upper two (A and B) charting the monthly variance comparison of "absolute alcohol" consumption in thousands of gallons with the recorded figures for motor traffic deaths, month-by-month, for the period from January, 1934, to February 1, 1937. In Graph Study III, this data is plotted upon a semi-logarithmic background, a method of presentation suggested by the statistical department of the National Safety Council.

ALCOHOL AND TRAFFIC DEATHS—STUDY III

(Comparison of Monthly Variance of Absolute Alcohol in United States With Auto Deaths, and Death-Gasoline Consumption Rate, Thirty-seven Months, Jan. 1, 1934 to Feb. 1, 1937)

Automobile Deaths and
Alcohol Consumption in
Thousands of Gallons

Compiled and prepared by
American Business Men's
Research Foundation, Chicago.



*Curve at bottom of chart shows monthly plotting of respective number of deaths per ten million gallons of gasoline.

**Dotted line shows charting of deaths per ten million gallons of gasoline.

75% Variance Shown in Traffic-Death-Gasoline Consumption Curve

Below the liquor-consumption and auto-death curves, a third curve (C) has been plotted which represents the monthly record of traffic deaths per 10,000,000 gallons of gasoline.

This line strikingly explodes the widely asserted claim that variance in traffic deaths is largely determined by increase or decrease in gasoline consumption.

If variance in deaths from automobile accidents paralleled traffic gallonage, it is self-evident that the combined figures would be represented by a horizontal line across the chart. Such a curve is suggested by the dotted line across the bottom of Graph III.

This line coincides with the minimum traffic death consumption record for a single month—17 deaths per ten million gallons of gasoline—of the entire 37 months' period.

However, when the monthly records of automobile deaths and gasoline gallonage are studied, the Foundation finds registered a 75 per cent range of variance from this minimum point, and the month-by-month variance in the respect throughout the whole period of 37 months is shown in curve (C).

In charting the liquor line, the Foundation glad to acknowledge its indebtedness to Mida's Criterion of the Wine and Liquor Industry, a leading liquor magazine, for the suggestion that, unlike beer consumption, which by necessity follows close upon its production, a definitely longer interval actually ensues between production and consumption of distilled liquors.

As the validity of the Mida's Criterion suggestion is self-evident, the Foundation has constructed the absolute alcohol line in Graph III as to show the monthly gallonage variance, (a) of alcohol content of beer for the immediate month, combined with (b) the distilled liquor content as reported in each case

for the previous month.

The significant thing about Graph III is that, thus corrected to meet the liquor trade's own criticism, it reveals a more striking, even startling correspondence between the monthly variance of motor deaths and liquor consumption variance than appears in either Graphs I or II.

The Foundation is indebted to the National Safety Council and to Mr. Forney, the able statistician of that organization for a most generously detailed criticism and commentary on the original Foundation Graph.

The National Safety Council desires the Foundation to state specifically that the Parallel Comparisons, shown in Graphs I and II, were made in co-operation with or under the sponsorship of that organization or its statistical department, and feels that the reference to the Council in that story did not make that fact sufficiently clear.

In making public the first two Graph Studies the relationship between alcohol consumption and motor traffic deaths, the Foundation, of course, had not the slightest intention of even inferring that the Comparison was devised or in any way sponsored by the National Safety Council. It followed its unvarying rule,

however, to give exact credit to any source from which it obtained news or data, and in this case, specifically referred to the National Safety Council in but one particular, namely that of being the source of the figures used by the Foundation in constructing its month-by-month variance of motor traffic deaths.

The National Safety Council pointed out a few slight errors in the original month-by-month Graph, which have been corrected, but which made practically no change in the general trend established by the comparative study.

The Foundation is perfectly willing to let the comparison stand on its own merits and does not seek the sponsorship or sanction of the National Safety Council or of any other organization from the resultant comparative showing."—*American Business Men's Research Foundation.*

WHO GOES THERE?

A Memorial Program

ROY C. HELFENSTEIN

Setting

A large tomb at center of platform, with the inscription—"To the Unknown Soldier," or "Arrange platform with rows of white crosses and Stars of David.

Crosses can be made from large glazed cardboard boxes, having bottom creased both ways and fastened to floor with thumb tacks.

Dim light—Spot light can be used to good advantage.

N. B.—Parts need not be memorized but can be read very effectively. A different voice is advisable for each response.

Soldier in full uniform, with rifle, enters at center. Stands suddenly still—at arms. Speaks toward opposite side of stage or platform. Speaks clearly and distinctly—

"Who Goes There?"

I—Someone from a group out of sight of the audience and behind the scenes at right of stage replies with resonant voice and measured words:

"Seventeen million young men who were disillusioned in making the supreme sacrifice in the World War to win the world."

II—The soldier looking in the same direction at a slightly different angle, calls again with increased emotion, with intense expression on his face:

"Who Goes There?"

I—Another voice from the group replies in a tone of solemn calculation:

"Seventeen million soldiers and sailors—cheated sons of fate—seventeen million soldiers and sailors killed by rifles, pistols, bayonets, shrieking shrapnel, hand grenades, cannons, bombs, machine guns, poison gases, submarines and exposure—seventeen million lives lost in war."

III—The soldier still looking intently in same general direction but at slightly different angle, with growing expression of horror on his face calls again, after brief pause as if in meditation:

"Who Goes There?"

I—Another voice from the group replies:

"Seventeen million young men who, in the prime of life, with ambition and hope and love of life in their hearts met a tragic death, while those who declared the war swung idly in their swivel chairs; and while "back home," munition manufacturers and profiteers of every kind grew wealthy in a life of ease and free from danger."

IV—The soldier still standing in same position, but with expression of growing concern upon his face and with increasing tensivity, after a brief pause as if in deep reflection, calls again:

"Who Goes There?"

I—A voice from the group replies:

"Seventeen million SELECTED young men—none of us sickly, none of us cripples, none of us weaklings, but all of us strong—seventeen million of us who were killed in the World War, young men prepared for life, but having to die because the nations had not learned

how to settle their controversies by peaceful arbitration."

V—The soldier still standing as before calls, after a brief pause:

"Who Goes There?"

I—A voice from the group replies:

"Seventeen million young men lost at the Somme, or at Arras, or buried in the sands of Gallipoli, or in Flanders Field, or at Argonne, or at Belleau Woods, or in some other silent city of the dead somewhere in the War Zone—young men, who, had we lived would today be serving the world as physicians, teachers, inventors, ministers, statesmen, and helpers in every realm of life. Had we not been killed in War, we might have been able to prevent the world's disorder, the economic and social perils that have cursed humanity these past eighteen years, and that today threaten the very perpetuity of human society."

VI—The soldier again calls:

"Who Goes There?"

I—A voice replies:

"Twenty million soldiers and sailors wounded in battle—some crippled and helpless for the rest of life—some pining the hours away in government hospitals—some gashed and lacerated in character and soul for time and eternity."

VII—The soldier calls again, after pause as in deeper reflection:

"Who Goes There?"

I—A voice replies:

"Thirteen million civilians, non-combatants, who were killed while at work in shop, in store, in field or in their homes by the barbarous air raids of the enemy—thirteen million men and women and children from every walk of life and from every strata of society whose death was a part of the ghastly toll exacted by the World War."

N.B.—A woman as if from the distance may here effectively sing chorus of "Rose of No Man's Land."

VIII—Again the soldier calls:

"Who Goes There?"

I—A woman's voice answers:

"Thousands of Red Cross Nurses who died because of the war. Thousands of young women who, though called 'Angels of mercy,' laid down our lives while try-

ing to serve our fellowmen in a merciless war which settled nothing for mankind—leaving victory to no nation and defeat to all."

IX—Again, after brief pause as before, the soldier calls:

"Who Goes There?"

I—A woman's voice from the group replies:

"Fourteen million widows, orphans and lonely 'gold star mothers' whose loved ones went to the war and never came back. Four million broken hearted women whose lovers were destroyed in the hell of war—three million women who will never know the joys of wedlock, because the one whom God intended for our life mate was killed by the ravages of war."

X—Again the soldier calls:

"Who Goes There?"

I—A voice answers from opposite side of the platform:

"Men and women, and boys and girls from every nation of the world who pray that such a war may never again curse mankind and that the day of universal and permanent peace may soon come when 'nations shall beat their implements of war into implements of service'—the days when 'nation shall not lift up sword against nation, and neither shall they learn war any more.'"

N. B.—The soldier then stands at ease, looking downward intently; lays rifle on floor in front of him, and kneeling with helmet held in right hand over left breast, he bows his head in sincere reverence and recites with deep emotion the following prayer which he has memorized:

"Father of all Mankind: We lift our prayers against the insanity of war. We suffer still the long-drawn-out, cruel aftermath of a conflict whose end is not yet. We beseech Thee to stay the hands of all who believe in war. Strengthen the spirits of all who believe in peace."

"Father of all mankind, show the nations of the world the way out from the present confusion and unrest which is paralyzing the souls of men. We pray that humanity may never again be cursed with the fratricide of war. We pray to Thee. May we not only pray. Make our hands the answer to our prayer, and inspire our hearts to find the solution of the evil that we pray against. Help us to match our ideals with conduct, our hopes with service; and grant the blessing of abiding peace to all mankind."

In the name of the Prince of Peace we pray, Amen."

CHURCH BUILDING

E. M. CONOVER

IV. Administration—Equipment and Furnishings.

a. List requirements for the administration—equipment and furnishings.

1. Church office.
2. Pastor's office and study.
3. Check for entire building; heating; ventilation; light; cleaning system; water supply; drinking fountains.

4. Lavatories and toilets well distributed.

5. Church vault.

6. Furnace room fireproofed.

7. Wiring in fireproof condition.

8. No winding or otherwise dangerous stairways, no dark passageways or unlighted steps.

9. Janitor's storage closet.

10. No bare concrete floors.

On a basis of 150 points—Score

c. Exterior, Grounds, Location, Etc.

a. Location, Grounds, Etc.

1. Well located for constituency and possible future growth.
2. Grounds ample for enlargement of building.
3. Grounds graded, well drained, well maintained.
4. Trees, grass, shrubbery, flowers as possible.
5. Bulletin board giving services, address of pastor, office hours; lighted at night.

6. Building protected from noise of travel, factories, etc., and from encroachment of undesirable buildings.

b. The Building Exterior.

1. Design—churchly, distinctive, in good harmony and proportion.
2. Walls and roof in good condition.
3. Exterior woodwork and metal painted.
4. Walks and steps in good condition.
5. Entrance impressive and inviting.
6. Parking space.

On a basis of 150 points—Score_____

TOTAL SCORE ENTIRE PLANT_____

MINIMUM STANDARDS SUGGESTED FOR SMALL CHURCH BUILDINGS
(See page 190, "Building the House of God" by E. M. Conover)

1. The sanctuary of worship room to be of good proportion, producing an atmosphere conducive of worship; level floor, good acoustics, no distracting elements and proper arrangements for observing the sacraments and ritual.
2. Wall and woodwork carefully designed as to color scheme and aesthetic value.
3. Not less than three rooms in addition to the sanctuary. A minimum of five rooms if possible.
4. Walls and floors as nearly sound-proof as possible.
5. Good heating, lighting and ventilation.
6. A bulletin board indicating the hours of service, address of the minister and his available hours for interviews.

7. At least one room for special gatherings of church community, thirty by fifty feet of unobstructed floor area, besides kitchen and stage.

8. Basement floors, if unavoidable, should not be more than three feet below grade. No bare concrete floors.

9. The best possible sanitary facilities that can be provided in the community.

10. Provision for wraps, hats and rubbers; built-in cabinets for books, supplies, etc.

11. Attractive hangings and well-selected pictures.

12. Equipment such as: blackboards, tables and chairs of proper heights, stereopticon or moving picture projector; worker's library; maps, fireplaces, etc.

CHOIR AND CONSOLE

PRELUDE

Communion	Batiste
Consolation	Mendelssohn
Hymn of the Nuns	Lefebvre-Wely
Andante in G	Batiste
The Mystic Hour	Bossi
Cradle Song	MacFarlane
Beside Still Waters	Coerne
Early Morn	Bartlett
A Cloister Scene	Mason
Te Deum	Claussman

OFFERTORY

Offertorio	Petralli
Allegretto-Andantino	Rheinberger
Songs My Mother Taught Me	Dvorak
Pastorale	Becker
Twilight	Friml
The Grandmother	Clokey
Forget-me-not	Macbeth
In Springtime	Kinder
Rustle of Spring	Sinding
Arioso	Handel

ANTHEMS

Bread of the World	Stainer
O Holy Jesu	Lvoff
Great King of Glory	Barnes
O For A Closer Walk	Foster
My Heart Even Faithful	Bach
If Ye Love Me	Simper
Come Weary Pilgrim	Tozer
O Saviour of the World	Matthews
Come Gracious Spirit	Mendelssohn
I Will Dwell in the House	Eville

POSTLUDE

Fantasia	Schubert
March Religeuse	Gounod
Festival March in F	Duval
Maestoso	Mendelssohn
March Solenelle	Rockwell
Recessional March in E	Guiland
Grand Chorus	Dubois
Impromptu in D	Ashford
Slavonic Cradle Song	Neruda
Fugue in D Minor	Bach

The Editor's Columns

All God's Chillun Got Shoes

IT was on a south-bound diner that I met him. Conversation makes a perfect appetizer. As we waited at the same table to be served, we talked. He was an executive of a prominent shoe factory in St. Louis, and from him I learned much of the making of shoes, even though it be the obvious things about shoes, things we take for granted, which urge themselves at the moment.

There are listed approximately a thousand manufacturers, all of whom are making shoes, each pair of which is aimed at individual foot-needs. When one contemplates the diversity of feet, normal feet, and adds to that diversity the abnormal feet, one is fairly amazed that even a thousand producers are able to provide comparative comfort for every foot.

Standardization on one shoe is as far from the mind of the manufacturer as any idea from the mind of any man. Never do shoe manufacturers or their representatives assemble to inquire into the advisability of making all shoes exactly alike. One manufacturer does not berate the other for making shoes upon his own last. All recognize man's need for shoes, but none there is insane enough to plead that all shoes be identical in last, in size, in shape, in style, in color, in material, in name, in cost.

Standardization would produce a shoe roomy not denying entrance for smaller feet. In one fell swoop the problems of shoe production fell swoop the problems of shoe production would be simplified, shoe-manufacturing capital would not be dissipated, competition would be wiped out, costs reduced and shoes, if of one size, made available for all.

Why does it not occur to the thoughtful one that men's souls, the faiths and hopes of them, must vary at least as much as the feet of men. Why prate wildly about standardization of beliefs, a merging of all churches? May not ordained ministers have the same wisdom as the makers of shoes?

Today a weary, footsore world seeks no airy latitude but rather a deep-rooted, sturdy something to which it may cling and feel secure. It seeks as never before individual fit and comfort in its spiritual shoes. A faith standardized,

neatly wrapped and crated, F. O. B. Tarrytown, means for many an enforced barefooted pilgrimage.

Hence I am not greatly concerned about the unionizing experiment being conducted in the east, under the name of Rockefeller, wide publicity though it be given. The pastor of the Methodist Protestant Church of the laboratory town will have nothing to do with it. Others will join him when the light dawns. When the name of the *Nazarene* is given at least a prominence equal to that given Rockefeller, then may we look for a union which will be other than an arbitrary, physical merging, on vote.

Physical union does not imply spiritual strength. Spiritual union does not imply physical strength. Only in spiritual union may there be spiritual strength. Don't forget the Master sent out twelve. "For the body is not one member, but many—If the whole body were an eye, where were the hearing? If the whole were hearing where were the smelling? And if it were all one member, where were the body? Desire earnestly the greater gifts." Let's walk all over God's heaven.

Jack

Christ or Chaos

THE depression taught us one lesson very clearly and that is the connection between religion and life. They are and must be one. They cannot be two phases for which a man needs bifocal lenses. Religion and progress are inseparably connected. When a man becomes religious he becomes sober, industrious, honest, clean and unselfish. In other words he develops character. You cannot have progress without character. When one forsakes religion excesses, selfishness, wrong motives and attitudes creep in and destroy character. Then progress goes. Isn't that exactly what happened? Was that not the cause of the depression?

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

During the next 20 years no doubt we will have more scientific and material development

than ever before. It will all come to naught unless we have character back of it. Character is the product of religion. Our moral and spiritual development must keep pace with our economic development or it will mean ruin. It is Christ or Chaos. We have had chaos because we have forsaken Christ.—*Charles F. Banning.*

The Voice

JUST a few days ago I had my work planned with care. Trying to keep to schedule and finish before evening, I could not get out of my mind the thought that I ought to make a call I had planned for the following day. I knew that patient would die and that the time of death depended upon the strength of the heart. Yet I had work to do that I had planned and to make this call on that day would wreck my schedule. I pursued the plan. But like the hound of heaven a "voice" pursued me. Late in the afternoon I left my scheduled route and drove several miles out of my way to make the call upon which the "voice" insisted. One look was enough and I began to minister to the dying. As I finished and said, "Amen," the soul left the body. After a moment of silence the nurse said, "Pastor, he was waiting for you." Hallucination? No. "The voice?" Yes.

Again the voice spoke. Again I fought it off. Yet with the prospect of missing my dinner I finally went. While there another soul was called home.

The third time the voice spoke. There were calls I simply had to make, so I thought. Perhaps I could stop for a minute and silence that voice. I could hurry the call. I even parked in a twenty-minute parking place. Then I entered the home. Nothing unusual happened until I put on my hat and coat to go. Then I knew why that call was necessary. Here was a troubled soul that needed help. Soon it unburdened itself. An hour and a half later as I left I heard this, "I am so glad you came, pastor. I was so respondent I didn't care any more. Now I have myself together. I am happy. I can go on." My car was in the same place. I looked for the red ticket but found it not. It was growing dark. The other calls could wait. "The voice" had won.

Preachers do talk much. They do busy themselves with many things. I am beginning to wonder if we should not talk less and listen more; if we should not serve time less and meditate more. We become sons of a mechanical age when we should be dwellers with the spirit.

I recognize the need and value of schedule, man and all the mechanical aids with their efficient help. But we preachers would be bet-

ter and would make ourselves more efficient by dwelling oft with the Spirit, by practicing the presence of God.—*W. R. S.*

Garden Hosing

HE had just returned from a lengthy winter stay in Florida where light conditions, plus glorious opportunities on both land and sea, make it a temporary haven of special delight for the one whose hobbies include that of photography.

Of course he had taken his camera, a 16mm motion picture outfit of more than average merit. He had taken hundreds of feet of unexposed film with him, for on former trips his eye had been caught and held by scenes of rare delight for him which he hoped to capture with his lens.

Bob really knows better than to be guilty of the common tendency among beginners with the movie camera. In that the camera is a moving picture camera the necessity or even the desirability of holding the camera as rock-steady as possible while taking pictures appears to be of small consequence. Hence the almost invariable tendency of the beginner is to sweep his camera back and forth and up and down as though he were using a garden hose rather than a camera.

This Bob did. The instant he would start the camera he would sweep the landscape or seascape back and forth, not stopping on any scene long enough to get it actually. So he came to my office yesterday greatly concerned about his inability to get a good clear-cut, distinct film with his camera. It is not the camera at all. It is the man behind the camera. Even knowing better, he tries to get everything within sight into his picture. The result is that he gets nothing but foot after foot of blurred, indistinct, hazy pictures which weary the ones who see them and leads the maker to blame his equipment.

It doesn't make a heap of difference whether you be interested in the presentation of pictures from along the Way of Salvation or Miami's palm-fanned shore, the same rule of operation applies. To produce an inviting picture distinct enough to be seen and understood, one must dwell steadily upon one desired scene. Trying to cover the spiritual or terrestrial universe in one great sweep of garden-hosing is a vain endeavor whether you are preaching or photographing. Pick one scene and stay with it until those with whom you would share it may have time to see it as it is and be attracted by it.

John R.

CHURCH METHODS

Broken Threads

The Danish people have a fable of a spider who swung himself down a thread from the dark rafters of the stable. On the lower level he spun his web and prospered. Then, one day, seeing the thread which ran up to the unseen and thinking it of small value, he cut it. It was only a matter of time before the web sank to the stable floor to be trodden under feet of men and beasts. Every effort to regain a contact with the heights failed.

Have you ever sensed the tragic waste in our own Christian lives in the let-down we permit between Easters? Easter, with its hope and promise, each year lifts us to great heights of thought and spiritual life. We lay aside the clothes we have worn through the winter and experience the thrill of making or buying new clothes for the Easter parade. Then, in the midst of the great crowds at the Easter service, the matter of clothes sinks into comparative insignificance as the challenge of the risen Christ awakens a response in our hearts. We make new resolutions which put to shame those we made on New Year's day. In the days following Easter the whole world of nature fortifies our high decisions. The beautiful days of spring call us outside. In the clean earth we plant our gardens. We occupy our leisure in the joyous experience of watching things grow, in fixing up the patio, in cleaning up the yard. Easter's spiritual lift has affected all our life. Each day we are aware of the thread that reaches up into the unseen and brings us the support and re-enforcement our soul's need.

Then the coming of summer and the vacation period, followed by the rush of getting the children off to school in the fall, we forget that thread until one day we see our failure to depend on it and in a moment of shame say, "Better be honest about it and admit I'm not keeping up to my high resolves." So we cut the thread. The old Danish fable becomes true with us.

There is a difference, however, in the soul of a man and the life of a spider. The spider is cut off forever from the upper reaches. But our God is one who seeks us even though we fail to seek Him. With the coming of the Lenten season we have a sense of shame and God lets down another cord to bind us to Himself.

What bitter, wasted moments we might save ourselves if we could be linked to God by more than a thread, if we could strengthen that thread to a cable that will give us an unbreakable link with Him.

Edwin Markham, in viewing the bridge across Niagara Falls, and learning how, when it was built, the first line was carried across the river with a kite, the kite string pulled over a heavier cord, the cord a cable, and over the cable was swung the bridge, wrote a poem which fits our thought:

"So we may send our little, timid thought
Across the void out to God's reaching hands—
Send out our love and faith to thread the deep,
Thought after thought until the little cord
Has greatened to a chain no chance can break,
And we are anchored to the Infinite."

So while we are reviewing our Easter resolutions let us make one that will strengthen the thread that reaches out to God.—*The Lady with the Pencil, in the M. E. Herald, Los Angeles.*

Women's Rights

Anyone who thinks equal right for women is a settled question does not know what is going on in the world.

At the peace conference in Buenos Aires it was a hot issue. Doris Stevens of New York City was for getting all nations represented there to indorse equal suffrage.

But Mrs. Elise F. Musser of Salt Lake City sought to block such action, arguing that however desirable suffrage may be, who are we to force the issue in other countries?

In France the men have just had a scare. The French Senate, by formal vote, declares a husband the head of his household, and he may decide where the family shall live.

In Japan Baroness Shizue Ishimoto tried to get a passport and couldn't until her husband applied in her behalf. Angered, the baroness makes a speech declaring that most Japanese women are treated like idiots and the best of them are no more than household machines, expected to produce children who will become human bombs.

But for a practicing exponent of women's rights (especially their right to vote) it will be

ward to beat blond Marian Ellis of Philadelphia, who testified in federal court the other day that she voted five times on last Nov. 3.—*Cleveland News.*

Memorial Day

ONE GIFT

There's but one gift that all our dead desire,
One gift that men can give, and that's a dream,
Unless we too can burn with the same fire
Of sacrifice, die to the things that seem.
Die to the little hatreds; die to greed;
Die to the old ignoble selves we knew;
Die to the base contempt of sect and creed,
And rise again, like these, with souls as true.
Way (since these died before their task was finished)
Attempt new heights, bring even their dreams to birth;
Build us that better world, Oh, not diminished
By one true splendor that they planned on earth.
And that's not done by sword, or tongue, or pen,
There's but one way. God make us better men.

—*Alfred Noyes.*

Ascension Day

"Ascension Day, Its Meaning and Message," an address by Rev. Irvin E. Deer, Pres. of Assn. of Ex. Sec. of Councils of Churches, is available through Mrs. James T. Ferguson, R. A. Long Building, Kansas City, Mo., National Council of Federated Church Women. Enclose stamped envelope and ten cents in postage to help defray printing expense.

Sunday Evening Worship

In Memory of the Ascension of Jesus Christ

Five Commanderies Knights Templar have been invited to join in this worship.

Organ Voluntary: "Night."

Processional Hymn.

(To be sung while the Commanderies are entering, the congregation standing.)

Commanderies to be seated.

Call to Worship.

Invocation.

Hymn.

Prayer of Confession. To be said by all.

Silent Prayer.

Words of Assurance.

The Lord's Prayer.

Anthem: "O Sing Unto the Lord"—Buck

Ascension Day Responsive Reading.

Gloria Patri.

Affirmation of Faith.

The Lesson.

Prayer.

Offertory: "The Earth Is the Lord's"-----

Hamilton

Presentation of Offerings.

Hymn.

The Sermon: "Ascension Day and Its Meaning."

Prayer.

Hymn.

Benediction.

Silent Prayer and Chimes.

(Congregation remain standing until the Commanderies have retired.)

Postlude: "Triumphal March"-----Beethoven

Pentecost

Ascension Day occurs ten days before Pentecost. This is a day not usually observed among Protestant churches. It has been allowed to pass by without much recognition. It marks the beginning of the ten-day period leading to Pentecost. Mid-week meetings may be turned into an Ascension Day anniversary observance.

The ten days from Ascension Day to Pentecost may be observed as follows:

1. Beginning on Ascension Day a series of daily prayer services may be planned in the church, or in homes. The churches of a community should be kept open daily for meditation and prayer and announcements made accordingly.

2. In some communities all the congregations may unite for a series of ten-day services in some church when the worship shall be characterized by prayer and preaching. Noonday theater or church services may be held during the ten days by the local Ministerial Associations, or the local Council of Churches. This is planned by several cities, following much the same program as was used during Holy Week.

3. A church may plan to hold a ten-day evangelistic meeting with the pastor or a visiting minister doing the preaching.

4. A special emphasis should be placed on church attendance, seeking to call on all the members of the church, urging their presence.

5. A special effort may be put forth in personal work which will culminate in many new members added to the church on Pentecost.

Pentecost Sunday should be the climax of the fifty days. By constant announcements and careful preparation a spirit of expectancy concerning this anniversary day may be created. Let the church be exalted on Pentecost! Magnify its usefulness in the world! During the entire seven weeks after Easter, let church attendance be stressed and promoted. On Pentecost, plan to have every resident member of the local church present at the Sunday services, or accounted for. This gives an emphasis to the unity that characterized the first Pentecost. Take the communion out in the afternoon to the sick and shut-ins. Make Pentecost a day of Evangelism. If many are to make the decision for Christ at the Sunday services, then

much previous personal work must be done.—
Jesse M. Bader, Dept. of Evangelism, Federal Council of Churches.

Rural Life Sunday, May 2

The Home Missions Council, 105 East 22nd Street, New York City, offers a detailed leaflet for the observance of Rural Life Sunday, 3¢ single copy, \$1.10 a hundred copies. In addition

to statements on the origin of Rural Life Sunday, the leaflet contains a full program and Bibliography.

Ministers interested in "Continuing Education" may secure a descriptive list of schools and courses offered from the above source. Executive councils may order a hundred copies for \$1.00 for distribution to members. Address requests with remittance to William R. King.

Mother's Day Service

Prelude

Hymn, "When All Thy Mercies."

The Versicles

O Lord, open Thou my lips.

Response: And my mouth shall show forth Thy praise.

Make haste, O God, to deliver me.

Response: Make haste to help me, O Lord.

The Gloria Patri

Glory be to the Father and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

Responsive Reading

O Thou that hearest prayer, unto Thee shall all flesh come. Blessed is the man whom Thou choosest and causest to approach unto Thee, that he may dwell in Thy courts:

Response: We shall be satisfied with the goodness of Thy house, even of Thy holy temple.

But who shall ascend into the hill of the Lord? Or who shall stand in His holy place?

Response: He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Wherewithall shall a young man cleanse his way?

Response: By taking heed thereto according to Thy Word.

A wise son maketh a glad father:

Response: But a foolish son is the heaviness of his mother.

Hymn

The First Mother: Gen. 2:18; 2:22-23; 1:28; 3:20.

Hymn

Mother Sorrow: Gen. 3:16; 35:16-19; John 16:21; 19:25-27.

Mother Joy and Recompense: Responsive Reading

Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac, that is, Laughter:

Response: And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. Gen. 21:3-6.

Thy wife shall be as a fruitful vine by the sides of thine house:

Response: Thy children like olive plants

round about thy table. Ps. 128:3.

Her children arise up, and call her blessed:

Response: Her husband also, and he praiseth her.

Many daughters have done virtuously:

Response: But thou excellest them all.

Favor is deceitful and beauty is vain:

Response: But a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands:

Response: And let her own works praise her in the gates. Prov. 31:28-31.

Mother Responsibility and Privilege: Eph. 6:4; I Sam. 1:27-28; II Tim. 1:5; 3:14-15; Mark 10:12-14, 16.

Hymn

Sermon

Offering

Our Duty

Responsive Reading

My son, hear the instruction of thy father:

Response: And forsake not the law of thy mother.

He that wasteth his father and chaseth away his mother:

Response: Is a son that causeth shame and bringeth reproach.

The eye that mocketh at his father, and despiseth to obey his mother:

Response: The ravens of the valley shall pick it out, and the young eagles shall eat it.

Children, obey your parents in all things:

Response: For this is well pleasing unto the Lord.

Let children learn to requite their parents:

Response: For that is good and acceptable unto the Lord.

Hearken unto thy father that begat thee:

Response: And despise not thy mother when she is old.

Honor thy father and mother; which is the first commandment with promise:

Response: That it may be well with thee and thou mayest live long on the earth.

Collect for Mothers

The Lord's Prayer

Benediction

Hymn

Postlude

—Church Bulletin.

Mother's Day

Americans have jocosely been declared to be "week-minded." We have Boys' Week, Education Week, Eat-an-Apple Week, Clean-Up Week, Buy-a-Book Week, and a score of others. We have likewise many special days: for example, Memorial Day, Flag Day, Independence Day, Thanksgiving Day—and Mother's Day.

Mother's Day celebrates motherhood. It centers our attention on those who gave us birth and who, in our earliest years, gave life its direction. In the hands of the mothers of the world lie those potent influences which may make or mar life.

A High Privilege

It is to their mothers that children look for those little things—pretty clothes, toys, candy, tea parties—that are so dear to childish hearts and that make life so innocently happy and worthwhile. It is by them they kneel when they are taught to lisp with baby lips their childhood prayer. It is to them they go when they are in pain or in need of comfort; to them they look with confidence for advice and help; to them they run with their misunderstandings and quarrels; to them they go when injured in body or bruised in spirit; to them they tell their trials and troubles and difficulties—all in the full knowledge that they will find in mother a sympathetic and understanding ear and heart of love. What bruises and heartbreaks she has healed, what comfort she has given, what loving ministrations of a thousand different kinds have been hers. What a glorious privilege to be a mother!

A Great Responsibility

With what precious privilege, however, go unmistakable obligations. Not all mothers, unfortunately, are willing to accept those obligations. Perhaps they do not sense their responsibilities. All too many of them do not know that nobility of character, that ideal of womanliness, that should be held up as an inspiration to their children. Many a cigarette-smoking, cocktail-drinking mother is inilling into her children those attitudes and ideas, to follow which can end only in complete undoing, in bodily and spiritual disintegration.

Our Chief Need

What America needs today is more praying mothers, women who are spiritually minded, who recognize the key position they occupy in the nation simply by reason of being mothers. America should hark back to the hardy virtues of the pioneers of a former generation. She needs today not so much some economic panacea, some new system of balancing the national budget, or some change in governmental program or policy, as the inspiration of a genuine Christian motherhood.

Mother's Day marks the annual occasion on which as a nation we bow our heads out of respect to and reverence for motherhood, a

motherhood that is characterized by sanity, kindness, modesty, love, sacrifice, and other Christlike qualities such as we like to look up to as ideals towards which we should all constantly strive.—H. G. B. in *The First M. E. Herald*, Los Angeles, Calif.

A Mother's Prayer

O Heavenly Father, make me fit to be the parent of my child. Bless me with health and character that I may always be master of myself. Give me poise, I pray, and self-control. Help me keep my voice soft, and sweet, and low. Make me sympathetic with my child and wise enough to understand him. Help me to know how hard it is for a little child to lift his head, to sit, to creep, to walk, and to talk. Help me overlook the things which are unimportant. Blind me to my child's wrongs and turn my eyes upon the good things that he does. Teach me the power of praise and show me how to celebrate success in my child. Help me to teach him early self-control. Give me the courage to say "No," to be honest when I say it; and to employ "No" as rarely as possible. May he learn from me to be considerate of others, and to grow up to be lovable and useful. Make us parents humble in Thy sight, O Lord, and give us mutual love. With all Thy gifts, O Great Jehovah, make us worthy to be loved and imitated by our child.—*Selected*.

Lord's Supper Dramatization

"I am enclosing a copy of a Thursday evening dramatized communion service that we used to a fine advantage in the Holy Week Services of the Portage Church of the United Brethren in Christ, where I was recently engaged in an evangelistic campaign," writes C. H. Keller, East Connellsville, Pa.

"As far as I know this particular service is original, and has never been used before. The background comes from the Harmony of the synoptic gospels."

Pre-Communion Service

Setting: Eleven men seated at a table, with a lighted candle representing the twelfth disciple, Judas. A transparent screen placed at the place occupied by the Christ, with a slide picture of the Christ thrown upon it from the rear. If facilities for a rear reflection are inadequate, the picture may be cast from some point in the congregational background. All the lights of the church should be darkened save for a lighted row of candles in the front of the church.

Two men must find a hidden place close by the table (in our case immediately back of the screen), and read the parts of the Reader, and the Voice of Jesus.

The eleven should be clothed in their street dress, and be prepared at the close of the dramatization to carry the communion, at the direction of the pastor, to the congregation.

Dramatization

Reader: And the day of unleavened bread came, on which the passover must be sacrificed. And he sent Peter and John saying, Go and make ready for us the passover, that we may eat.

And they said unto him, "Where wilt thou that we make ready?"

And he said unto them, "Behold when ye are entered into the city there shall meet you a man bearing a pitcher of water: follow him into the house whereinto he goeth.

"And ye shall say unto the master of the house, the teacher saith unto thee, where is the guest chamber where I shall eat the passover with my disciples?"

"And he shall show you a large upper room furnished: There make ready."

And they went and found as he had said unto them, and they made ready the passover. And when the hour was come, he sat down, and the apostles with him, and he said unto them—

Voice of Jesus: With desire have I desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it until it be fulfilled in the Kingdom of God . . . Take this (the passover cup) and divide it among yourselves.

Verily I say unto you that one of you will betray me.

Voices of all disciples: "Lord is it I."

Voice of Jesus: He that dipped his hand with me in the dish, the same shall betray me. The son of man goeth even as it is written of him, but woe unto that man through whom the Son of man is betrayed! Good were it for that man if he had not been born.

Judas: (voice given by one of the disciples) Is it I?

Jesus: "Thou hast said." (Candle snuffed out by the nearest disciple.)

This Wonderful Age

(A radio drama in several scenes, suitable for entertainment at Father and Son gathering.)

My friend Snodgrass recently bought a wireless set. He has now left home. I don't blame the new, national art of broadcasting for this. I blame Snodgrass and his family. Snodgrass because he is not mechanically-minded, and doesn't know how to work the little knobs on the set. He usually gets in two stations at a time. And I blame the family for reasons which will shortly be clear.

For years Snodgrass refused to have a set in the house. He is an old-fashioned chap, and prejudiced. Dealers, however, were constantly leaving sets on approval, and there was always a fuss when the children wanted it to remain and Snodgrass insisted on its going. During one argument a set was thrown out of the window and, as it was not in a fit condition to return to the dealer, Snodgrass capitulated; had it repaired, and gave it a corner in the drawing-room.

Snodgrass has now been ordered on a long sea voyage. He is permanently estranged from his family. And at

Reader: And he took bread, and when he had given thanks, he brake it and gave it to them saying.

Voice of Jesus: This is my body which is broken for you. This do in remembrance of me.

Voice of Jesus: This cup is the new covenant of my blood even that which is poured out for you. Drink this in remembrance of me.

Reader: And they began to question among themselves . . . and there arose a contention among them, which of them should be accounted to be the greatest.

Disciples James and John: "Lord grant that we may sit one on thy right hand and one on thy left."

Others in general confusion shall say: Nay, let it be Peter, Simon, Levi. Let it be me, etc.

Voice of Jesus: The kings of the gentiles shall have lordship over them: and they that have authority over them are called benefactors. But ye shall not be so: but he that is greater among you, let him become as the younger, and he that is Chief as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth.

For the son of man came also not to be ministered unto, but to minister, and to give his life a ransom for many.

But ye are they that have continued with me in my temptations; and I appoint unto you a Kingdom, even as my father appointed unto me, that ye may eat and drink at my table in my Kingdom.

Reader: And when they had sung a hymn they went out into the Mt. of Olives.

(Choir shall sing "Tis Midnight on Olivet Brow," while the eleven come to the altar, and the minister takes his place to lead the congregation in the Holy Communion sacrament.)

the mere sight of a wireless set he is overcome with a fit of ague.

At first Snodgrass was reconciled to the presence of the set and, being a keen student of the drama, decided to listen in to a series of radio plays; but his father interested in radio talks, and his wife likes old-time ballads, and his son likes sporting chats, and his daughter likes crooners.

How a tragedy was narrowly averted I shall let Snodgrass relate in his own words, for he has sent me a report from Tahiti, where he is recuperating.

This is what he says, listeners:

The trouble began the night my wife and I listened to "The Artful Deceiver," a radio play with appropriate sound effects and one murder. I had some difficulty in tuning into the correct station, and by that time He and She had reached the parting of the ways.

She: You have deceived me. I shall go back to Mother.

He: Over my dead body.

She: Precisely. I'm going to shoot you first.

Bang, bang! Thud.

Another Voice: Take a banana and bisect it. Lay the two halves in a sizzling pan of butter and add a spoonful of raspberry jam.

Myself: There seems to be something wrong. Is she giving him the raspberry?

My Wife: I don't think so. That must be another station.

It is. I eliminate the bananas and jam, hearing in the process the faint echoes of Beethoven's Fifth Symphony, and by the time I am squarely back on 3OK the drama has moved to its climax.

She: I think I've killed him.

Detective: It looks like it. He can't take it. That bullet went through his heart.

She: I'm a woman more sinned against than sinning, was tired of him—tired, tired, tired. But I didn't mean to kill him. Can't we do something?

A Voice: . . . Worms can be removed by a liberal . . . and by loosening the top-soil round the roots. . . .

My Wife: That must be the gardening session from OP. I don't think you know how to tune in properly.

Myself: It's quite simple.

I turn the knobs.

Detective: I can only do my duty. YOU MUST COME WITH ME TO THE POLICE. . . .

My Wife: That's too loud.

Myself: Shut up. I want to hear the end of this.

She: You must bring him back to life. Please, Mr. Policeman.

Detective: Too late. Too late. But is it? There may be a chance. I'll give him a dose of Foodlem's Tonic Food for Weary Business Men.

She: Why didn't I think of it?

Detective: You're dumb, that's why. Look, he's coming round.

She: Thank heaven for Foodlem's Tonic.

The Announcer: Always remember to keep Foodlem's Tonic Food for Weary Business Men handy. It never fails.

My Wife: Oh!

Myself: Bit of an anti-climax, wasn't it?

Morning: I am sleeping in. Through my dreams I hear a voice.

" . . . And keep the knees together, drawing the arms over the head and extending the fingers. Breathe deeply. Now jump smartly up and down while I keep time. Ready. One, two, one, two. One, two . . . "

And then I hear: Thump, thump, thump, thump.

Myself: What on earth's going on out there?

My wife: It's the health and physical culture session, dear.

I disappear beneath the blankets, cursing silently.

Evening Scene: The evenings became exciting after I bought the set. I gave up reading. I remembered fondly the old Flanders days. I devoted my evenings to listening—an odd sort of listening, because I did no choice. You see, my daughter likes dinner music!

If you ever want to wander, oob-oob,

And I really shouldn't wonder, oob-oob,

Tum ti ti tum tum, pom pom.

My Wife: Remember, dears, your father has a weak stomach.

My Father: Jungle musk. Switch it off. I want to listen to Professor Dumbfoot. He's talking tonight from 3OK on the potato crop in Tanganyika and its effect on cultural relations with Germany.

My Son: Why don't you buy your own set."

Myself: Hey, what are you doing! I want to listen to the act of "Swivel-eyed Ned, or Love Crossed." Whose act is it anyway?

My Daughter: Aw, gee, I want to hear Bing.

My Wife: Why can't we all sit down nicely and listen to the old-fashioned waltzes from 3OP?

Myself: Come away from that set, son, or—

The Voice: . . . We now, have much pleasure in introducing Mr. Boomer, who will sum up the day's play to the M.C.C. . . . Good evening, everybody. When the bumps were drawn . . .

My Father: That's the limit. I won't listen to any more cricket.

My Son: Yah! Go to bed.

My Father: You impudent young pup—

Myself: I'm going out. This isn't a home; it's a madhouse.

My Wife (weeping): And we bought the set to keep the children in at night.

I bought six sets and deposited them in six different rooms in the house. The family was

content, and I took up my residence in a bed sitting-room in the city. There were no musical instruments in the room.

Just before I was ordered away on my health trip, however, my neighbor who had been very kind, invited me into his apartment to listen to the British Prime Minister speaking from London on the Rearmament Program. My neighbor experiments with short-wave sets.

The broadcast was due to begin at 2:30 a. m. and at 3:10 a. m. my neighbor had mastered the static to a degree that enabled me to distinguish the human voice from the animal sounds which came from the loud-speaker. The Prime Minister's voice was a succession of violent hiccoughs. I thought an Imperial Statesman would have a different kind of voice.

"It's not coming through too well," said my neighbor apologetically.

I listened eagerly to the Prime Minister.

" . . . grr-umph . . . gr-umph . . . armed Empire . . . wow wow gr-umph . . . warning to . . . first line of ra-ta-ta-ta-ta-ta. . . "

"Machine-gun effects," I said.

"No. Static," replied my neighbor curtly.

" . . . Europe now . . . " (a fleet of bombing aeroplanes seemed to be passing over London at this stage).

" . . . collective . . . action. . . "

Then the voice faded out.

I drew my dressing-gown about my chilled limbs and said good-night.

"It's a wonderful age," said my neighbor.

"Remarkable," I said.

Later that morning I collapsed.

—By Edgar Holt in *The Melbourne Herald*.

The Preacher Meditates

The other day

I sat through

A speech

Most of which

I didn't agree with.

It did me good.

For as I sat there,

Uncomfortable,

And inclined to

Wish it was over,

I couldn't help

Thinking of all the

Patient folks

Who come

Sunday after Sunday

And listen to my

Sermons

When they don't

Agree with them

Any more than I

Agreed with the

Speaker.

And as I thought,

I thanked God

For them,

And wondered

If I would be

As long-suffering

As they

If the tables

Were turned.

And, as I say,
The whole experience
Did me
Good.
I thank you.

—Hudson Banks, in *Ex.*

America Is Going Softie

America is going "softie," and that's why the country has so many ills, in the opinion of Hendrik Willem Van Loon, noted historian.

He told teachers attending the National Education association convention:

"During the last three generations we have done nothing but give unto our children. We gave them schools that were far too good for them. We deprived them of all trouble and made learning as easy and pleasant and painless as going fishing.

"We told them there were nice little jobs awaiting them just around the corner with a nice wife and a mink coat and a nice house and a nice mortgage, nicely handled by a nice bank.

"As long as America had stood for hardships, for pioneering, for fighting one's own way through the wilderness—as long as there had been adventure and uncertainty in the American scheme of things—we had a definite and concrete American philosophy of life and nobody dreamed of importing from abroad what he could find so infinitely better right here as home.—*Associated Press.*

Modernity Puts New Value on Commandments

Which of the Ten Commandments means the most today?

In an attempt to find the answer, an inquiry has been circulated among students at DePauw University of Prof. Edward R. Bartlett of the Department of Religious Education of the university, who discloses his results in the March number of the *International Journal of Religious Education*.

The order of importance of the Commandments, as given in Exodus, is practically reversed by the students, who rate the sixth commandment, "Thou shalt not kill," as meaning the most, and rank the commandment, "Thou shalt make no graven image," last. The commandment, "Remember the Sabbath day to keep it holy," is given ninth place, and "Thou shalt not take the name of Jehovah, thy God, in vain," eighth.

Perhaps increasing awareness of sex offenses is responsible for the seventh commandment being ranked third, in the latest canvass, "Thou shalt not steal," is rated as of second in importance to "Thou shalt not kill."

The writer's conclusion is that the code of today is more directly concerned with moral conduct and the relations between individuals and groups, in contrast with the values placed

on religious institutions, emphasized so strongly in the Mosaic Code.—*Daily Press.*

Troublesome Twins

Inferiority Complexes and Suppressions

Eccentricity is not mental weakness. If so many of the greatest men in the world would have been locked up. Eccentricity has been called "ballooning the ego," a natural outcome of an inferiority complex or suppression in youth.

Beethoven waved his arms about and shouted, as does our fellow-guest. He was also a member of the no-hat brigade, most eccentric in those days.

Cardinal Richelieu often imagined he was a horse, pretending to trot, jump, and neigh like one.

Dr. Johnson had an obsessional neurosis which made him touch every post he passed.

Milton always wrote with his head hanging over the arm of his high chair.

The Duke of Wellington always carried six watches and incessantly boasted that he had never been late in his life.—*Melbourne Herald.*

Pictures Find Use in Lenten Sermons

The use of religious pictures as bases for sermons is on the increase among Protestant clergymen. Several preachers have employed pictures in connection with their Lenten sermons, with striking effect. Such well-known works as Soord's "The Lost Sheep," Borthwick's "The Presence," and Munkacsy's "Christ Before Pilate," and many similar pictures afford material which like religious poetry or religious music, is enriching and inspiring to the worshipper.

Above all, the symbolism in such allegorical paintings as G. F. Watts' "Hope," in which the blind-folded girl leans her head close to her lyre to listen to all the music which can be gotten from the last remaining string, or in Leonardo da Vinci's "Last Supper," where the Eucharist is depicted as Christ taking leave of his friends lends the suggestion of aesthetic mysticism leading to the most exalted moods of worship.

The Protestant churches which stemmed from the Puritan Reformation for a long time banned not only pictures and images but even church organs. Even as late as the Nineteenth Century there were congregations which held organ music taboo.

It is a sign of no small progress that resources so long neglected are being brought into play, and that there is growing a proper appreciation for the settlement in the Scriptural saying: "Them hath He filled with wisdom of heart who work all manner of work, of the engraver, of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any cunning work."—*Exchange.*

T H E P U L P I T

WHAT RELIGION DOES FOR LIFE

CHARLES F. BANNING

CHRISTIANITY faces two types of resistance today. The one is active opposition, and a fine example of this is atheistic Russia. The Atheist believes that religion is an opiate, a drug, and that he is doing mankind a service in opposing religion. This type of resistance never worries me. It has never posed a serious threat. There has never been a very large percentage of our population who have shared it. It is my own humble opinion that at a very large percentage of the population Russia does not share it.

The other type of resistance is more serious. It is represented by the man who is indifferent, who has no very positive convictions either way, who is uninterested. There is little danger that America will ever declare, as has Russia, that Christianity is an evil. There is a serious danger that America will simply pass it by as unnecessary. Last spring as we were driving to Washington, D. C., we stopped overnight at an inn which was filled with antique furniture. The living room was a spinning wheel. The people who had lived in that house a hundred years ago found that spinning wheel useful. They did something with it. They could not get along without it. It was a part of their very lives. It is now simply a relic of a bygone day—an ornament. In too many of our homes the Bible and religion have been classed with the spinning wheel. A generation ago people needed their Bibles; they needed their religion. It was a real value to them. They could do something with them. Religion was no mere ornament to them. The danger today is that religion is classed as unnecessary to life.

This last summer in northern New York, where we spent our vacation, there was a serious drought. Streams and wells dried up. Lake Ontario, itself, was lowered nearly two feet. Crops dried up. I saw farmers leave their fields and take barrels and milk cans and drive to the lake to carry water for their cattle and uses, just as their fathers had done. What does it mean? It means that as skillful as we

have become we still must have rain or we perish. We do not need the wind to turn our windmills any longer, but if we are to live we must have rain.

Religion is in the same class with rain. It is one of the necessities of life. Oh yes, we can get along a week, two weeks, a month, or a year, without it, but the longer we must wait the more we feel the need. So is it with religion. We can get along for a while without it but after a while life begins to get meaningless and then the real need is apparent.

Religion gives direction to life. Fifteen hundred years ago St. Augustine said, "Thou hast made us for thyself, oh, God, and our hearts are restless until they rest in Thee." He realized that until the soul found God it had not found the direction life should take. When Lindbergh flew to Paris he carried with him an indicator compass which indicated the direction he was traveling and also told him if he drifted off the course. So accurate was that compass that he touched the coast of England just two miles from the point he aimed at. Religion does just that for life. It sets the goal; it gives direction; it indicates clearly to us when we have drifted, or taken the wrong road.

I read a very interesting story of a dog lost out of its master's car a thousand miles from home. He wandered about in the city for three days seeking his master. When it became evident that he was lost and that he could not find his master again he started off at a trot. He had his direction and three weeks later he arrived tired and foot-sore, but safe, home. Religion does just that. It gives life its sense of direction. Many a man loses his soul in the city. Easy money, graft, dishonesty, trickery, loneliness, mislead him. He goes from bad to worse. Finally there come to him a sense of the futility of all this scrambling after things, a consciousness that houses and automobiles, and money do not mean happiness; that the kind of friends money brings are not real friends. He finds that there is something missing. He has

missed the road; he has the wrong scale of values; the wrong set of motives. Christ comes to him and says, "What shall it profit if you gain the whole world and lose your soul?" Religion gives him a new direction for his life.

During the past few years a good many people have had to think. Before they did not take time to think, but now the foundations of the old life have been damaged or swept away. They cannot go on. Many young people have found that the direction they were going leads nowhere. They need a new direction for their lives. Dr. Henry Sloane Coffin tells of a college student who had thrown off all the restraints of his home training and headed straight for disaster, a friend who understood reasoned with him and urged him to stop. "I feel that I ought to," he replied, "but I do not want to." He went on for several months, still headed in the wrong direction. Suddenly he took himself in hand and began to regain that ground he lost. Someone asked him what had happened. "I just quit," he replied, "something out of my Christian training rose up and grabbed me." Religion does that. When one has missed the road, when one has a wrong sense of direction, religion comes to him as instinct comes to an animal and points the way home.

2 *Religion gives energy to reach the goal of life.* The Psalmist expresses it this way, "They that wait upon the Lord shall renew their strength." In the army we had a long forced march on a terribly hot day. Each man was carrying nearly sixty pounds of added weight. We were about ready to drop in our tracks. Then a band struck up a lively march and what a change came over that battalion of men. A new source of energy had been discovered. Men straightened up, adjusted their packs, got in step with the music and marched on to camp. Religion does that. When men are discouraged, hopeless, afraid and defeated, religion gives them new energy and new power to conquer.

During the last few years American citizens have been in the grip of fear. What if they should lose their job, or their money? What if a revolution should come; what if prosperity does not come? With each question fear tightens its grip on our hearts. There is only one cure for fear and that is faith. There is only one real source of faith, and that is religion. Whereas a man without faith stands gripped by fear, helpless, cringing before some task or some danger that appals him, another man with faith throws back his shoulders and with shouts of victory plunges forward to the fray, shouting, "I can do all things through Christ who strengthens me."

1 In one of the government experiment buildings in Washington, D. C., there is a thirty-six-inch lens that takes the warm sunshine which falls on an area three feet across, and concentrates it at one point. That one point of con-

centrated sunshine is hotter than a blow-torch. It will melt through steel as a hot iron burns it, way through paper. Religion does that for the Christian. It gives him a power and energy that is not his own. We are appalled at the amount of work accomplished by men like Paul, Luther, Wesley, and other great men who consecrated their lives to God. A power was theirs that they knew not of.

Religion gives refinement to life. Many people have been bothered by the fact that man could find no scientific proof that God exists. The answer is clear. Jesus said, "Blessed are the pure in heart, for they shall see God." He set the goal. No sinful man, no selfish schemer, no immoral man; can attain that goal. It is only the pure in heart who will see God. If it were not necessary to become pure in heart it would be too easy and the soul would remain dwarfed. It is not, "blessed are the rich, the schemer, or the clever thinker," but "the pure in heart," that adds refinement to life.

Out on the Western desert cactus plants grow extensively, spreading their thorns far and wide. For centuries they have been a source of danger until Luther Burbank discovered them; and by experiment he gave them a new life, and developed them so that they are now useful plants. Religion so refines a life, taking out the elements that hurt and harm and thus make life useful and glorious here and now. It assures him that the things that abide are not subject to the stock market or bank failure.

How does Christianity refine life? What does history show? When General Allenby entered Jerusalem on January 1, 1918, a young journalist looked up the capture of the city by the crusaders in the Eleventh Century. They were led by Godfrey of France. His first act was to slaughter ten thousand Saracens, and then burn alive the Jews who had taken refuge in their synagogues. One of the clergy connected with the conquering army left this vivid account of the day of victory. "On that day Godfrey shed quantities of blood, almost beyond belief. When our men finally mastered the walls of the city and the towers, wonderful things were to be seen. Numbers of the inhabitants were beheaded. Others were shot with arrows or forced to jump from the towers and still others were tortured and burned. In the streets of Jerusalem were to be seen piles of heads, and hands, and feet; and one road everywhere among the bodies of men and horses." When General Allenby entered Jerusalem in 1918 he immediately guarded the lives and property of the citizens. He began a campaign to eliminate contagion and disease. Although Christianity has not been able to eliminate warfare it has refined man's method of dealing with his enemy.

Let me read two advertisements from the

Georgia Messenger of July 27, 1837: "Ran away—my man Fountain. Has holes bored in his ears, a scar on the right side of his forehead, has been shot in the hind-parts of his legs, is marked on the back with a whip."

Another signed by Abner Ross of Fairfield district, South Carolina, offers \$20 reward. Ran away from the subscriber, a negro girl named Molly. She is sixteen or seventeen years of age, slim made, branded on the left cheek with the letter R, and a piece taken off her ear on the same side, same letter is branded on the inside of both of her legs." You need only read those two shocking advertisements to be convinced that religion has refined life. That would be impossible today. The Garo hills of India sixty years ago were unsafe for white men. Head hunters created a problem that baffled the British Government. At last they decided to send the army in and destroy the Garos entirely. Two missionaries pleaded with the government to wait and give religion a chance. Today those hills are dotted with Christian churches, schools and hospitals, and a white man is as safe there as in any American community. Religion gave refinement to life.

Religion gives a companion for the lonely, offering, and fearful, that is closer than a brother. That companion has promised to be with those who trust him always. In the hour of sorrow and trouble that companion furnishes comfort and strength that those who knew him could not exchange for the whole world. The Gulf Stream flows up from the tropics and by its warmth saves the coast of Europe from the cold and bitter winters it would have. So the companionship of Jesus Christ in a life surrounds it with warmth and faith and love and saves it from greed, fear and hate.

Several years ago an article appeared in *Youth's Companion*, describing vividly a scene in a bedroom where a physician sat by the bedside of a patient who was slipping away. Finally the physician rose and said, "There is nothing more I can do, my friend, it is just a question of time now." He paused and then continued, "I know I can say this to you, Mrs. Foreman, because I know who is going to come and sit by you when I go out of the home. You cannot realize how much easier it makes it for a physician to say these words when he knows his patients have faith. It means more to us than most folks think. Do you know, Mrs. Foreman, few doctors are unbelievers? Why? Well, they see too much. We know our so-called "cures" are only temporary at best. The cordon of doctors round the Royal Church can do no more than delay the coming of death, though the fee were an Empire. There comes a time when we have to give up and when that hour comes we know there is only one thing in the world that can help our patient. It is what we call Christianity. There has only been one physician in the history of the world who said, 'I will never leave thee, nor forsake thee.' You know who that was. I am an old man and I have seen a lot. Folks can ask me a hundred questions about Christianity that I cannot answer, but I do know that it bridges the gulf. I do not have to analyze the water I drink, tell who dug the well or when it was dug, to quench my thirst. If it satisfies and meets my needs that's enough for me. So when I go out and Christianity comes in and sits by this bed and says, 'Lean upon me,' and I see my patient close his eyes, and go to sleep, like a trusting child on its mother's breast—well, it is pretty hard to convince me that there is nothing in religion. I know there is."

LOVING OUR NEIGHBOR

W. R. SEIGART

Thou shalt love thy neighbor as thyself.
Matt. 22:39.

There was an individual who asked Jesus what was the great commandment of the law. I believe the man was sincere in his desire to know, for afterwards Jesus commended him by saying, "Thou art not far from the Kingdom of God."

Our Lord summed up the law and the commandments in two, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself." Both of these are found in the Old Testa-

ment, one in Deuteronomy and the other in Leviticus. But Jesus enlarged the meaning of both. To the Hebrews God was the God of the Israelites only; and the term "neighbor" meant specifically a close living Israelite, or in general any member of the Jewish race. But our Lord told the people that God was the God of all men and that neighbor meant any human being. Thus the two commandments became universalized under the influence of Jesus' genius.

It is, however, to the second commandment we want to give our attention, "Thou shalt love thy neighbor as thyself." This clearly im-

plies a reciprocal relationship. We are to love our neighbor, yes; but we are equally to respect ourselves. From the fulness of one's own heart and self-respect we are to give our neighbor a respect which carries something with it. From the manner in which this commandment is stated I feel that we are as equally bound to respect ourselves as we are to love our neighbor.

It is certainly true that a person will discover it to be a very different matter to find good in one's fellow men if he finds no good in himself. To me this is the crux of the matter: self-development must come with the development of a love for one's fellow men. It is very closely allied to the doctrine of self-sacrifice, that one must have a self worth sacrificing if one is to sacrifice to any advantage or distinction.

At different times the world has seen persons who have debased themselves for their God and their fellow men. Extremists have carried this to the point where they have become creatures who failed to impress their fellowmen as lovable. Such debasement is, however, far from the desire of our Lord.

I wonder if Elmer Murphy has not found the center of the matter when he writes, "We are now engaged in marking the passing of a regime when we should be marking the passing of prejudices and destructive passions which threaten any regime." Owen D. Young said, "The world is learning that treaties, statutes, constitutions, bonds, are good only to the extent that they are made coincident with basic human relationships, approved by the public opinion of the world." Both these men have placed the important thing where it belongs, upon the heart of man. We cannot expect to realize good in our fellow men except as we develop a goodness in ourselves.

We find folk in this life who endeavor consciously or unconsciously to get away from themselves, to get out of themselves, feeling that in so doing they are finding surcease from unpleasantness. Now it is true that one must be relieved of selfishness and learn to put one's soul in contact with others. But merely to seek to get away from one's self is an indication of a lack of harmony within one's person. "We can never get away from ourselves; the problem of life is how to have a self from which one need not get away, and this is only solved by a self which embraces other selves in its interest and purpose." Our own selves, no matter what we do, stay with us.

There are those who feel that dull care lingers with them when alone. Try as we may, however, we cannot get away from it. The ancient world knew dull care well. One of Horace's little poems is a parable of the mood of his age. It speaks of the outwardly splendid, lordly man who thought to escape the sting in

his soul by flight to the city. He bids his servants make haste to have the chaise ready. Not a moment must be lost. They are light-hearted enough as the journey begins:

Flog the horses, postboys, faster;
Let us fly like a ship before the wind,
In the heart of these dull old country mansions
The old hag Care we have left behind.

The joy of the travellers does not last. Almost at once comes the despairing admission:

'Tis all in vain,
For close beside the sleeping master
There sits the old Black Hag again.

You see, it is here too demonstrated that the most important thing is to have a self from which one need not get away.

But how develop this person? That can only come through a realization of the need and the surrender to what is best. To us that means a surrender to the Christ. It matters to us if others be Christian; but the important thing is that we be Christian.

The advice of a father to his son is significant: "My boy, treat everybody with politeness, even those who are rude to you. Remember that you show courtesy to others not because they are gentlemen, but because you are one."

We begin now to see that we respect and love our fellow men, not because they are Christians or even good, but because we are Christians and try always to develop the good.

Thus from the right development of a respect for one's self follows in course a respect for one's fellow men, based upon the love for God.

"Stevenson remarked in one of his essays that any place is good enough to spend a life in, but no place is good enough to spend two or three days in. That sounds paradoxical, but it is true. You stop in any town, a stranger, and you are lonesome, bewildered and apart. Settled there, and you soon discover that you are surrounded with kindly, sympathetic neighbors and friends."

Just so do we find in our association with our fellowmen a great deal of what we reflect in ourselves.

Respecting ourselves, even to the extent that we learn what Paul meant when he wrote, "Know you not that your bodies are the temples of the Holy Ghost?" developing those selves according to the pattern of the Christ, we come to learn indeed that there grows upon us a love and respect for our fellow men.

Oh, may I be a candle light on fire
With flaming love to touch all darkened hearts,
And give the stifled souls a new desire
To live. And from the glow my flame imparts,
May other little flares shine on and on—
And light new lives when mine is burned and gone.

FILLING OUR MINDS

RALPH E. RASMUSSEN

BUT in the world where men have their various relationships there are many cross currents that play up human life. Many luring forces and temptations are at work, and often the most attractive of these are the most dangerous. In the midst of the varied influences of life is man seeking at least a measure of happiness. Man attempts to attain that goal by many means, but we can be absolutely sure that he will never reach that state if he lives against the grain of the universe—God's universe. At least one thing can be done to attain stability of soul, and a measure of happiness, and that is to fill the mind.

Jesus uttered a Parable that clearly indicates the significance of the thought which we have in mind. The Parable is given in Luke 11:24-26: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I come out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." Here we have the case of a mental patient, who after an illness of some duration has recovered. Apparently the spirit or sadistic desire has gone out of that patient. Then the spirit or psychosis wanders about until it desires to return to its former home. It does return, and the attack is even times greater than before. Instead of one spirit, seven spirits enter the mind of that individual. How did that happen? Simply this—the mind of the person who had been afflicted was empty for it had been swept and garnished. There is always danger in an empty mind.

Minds must be filled with the good and wholesome of life lest the adverse of these enter and take possession. When the mind becomes interested and filled with the good, the good protects the mind from the onslaughts of the negative influences of life. There are two extremes in regard to goodness and the use of the mind out in the world. One is that of misdirected goodness—a kind that has gone to seed. This is of a nature that it has lost its salt. The other extreme is that of intelligence which is not backed up by goodness, and there is altogether too much of this in the affairs of men. What we need is a middle position—a goodness that is directed by the mind, and thus a mind that is filled with goodness.

The mind was given to man to use not as an ornament. Of Jesus it was said that He grew in body, mind, and soul. And when Jesus was asked by a lawyer which was the greatest commandment, He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." He did not stop with heart and soul, He included the mind. Our discussion so far has revealed the plight of the empty mind, and the fact that the mind was given to man for his use and good.

If we are not to fall prey to the crushing and sinister influences of life we will need to fill our minds and thus will we fill our souls. We will need to fill our minds with wholesome religion, and here we tap a reservoir of tremendous possibilities. Job in his affliction, David in his utter despair, Paul and his shipwreck and imprisonment—these reached out and were fortified by religion.

More specifically it would be well to heed the suggestion of Paul's words to the Philippians: "Finally, brethren, whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report . . . THINK ON THESE THINGS." By thinking on these things seriously with application we become filled with them, and become like we think.

More especially do we need to fill our minds with God. In the book of Isaiah we find an expression which seems to fit our case: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Man finds stability, peace, happiness when he becomes stayed on God—when he becomes filled with the presence of the Father. At the time of Pentecost the disciples and the other early Christians acted strangely. Some people witnessing the situation thought that the Christians were drunk. No, they were not drunk, they were filled with the Spirit of God.

This is a very needy world—it always has been. What is needed is an all-consuming passion in the hearts of men to help meet the needs of men. Therefore, men ought to fill their minds with a supreme desire to serve, if it be only in some very humble capacity. David expressed a thought to Solomon in this connection: "And thou, Solomon, my son, know thou the God of my fathers, and serve him with a perfect heart and with a willing mind . . ."

And so we conclude this thought on filling our minds with this added suggestion. If we fill our minds and thus our souls with the good, the true, the noble, and the beautiful, that

which is cheap will have no chance at our lives. We cannot rid the world of all its thorns, its ugliness, its discords in wholesale fashion, but

we can fill our minds with the things that count and thus eliminate these negations by making life sweet around us.

SAVED BY HIS BLOOD

JAMES HUTTON

THERE are occasions upon which Christians must think of the Precious Blood of our Lord and Saviour Jesus Christ. We must think of it because it is so very important. People come to us, and say, "Why do you Christians talk of the Precious Blood? Isn't it, well—a little unaesthetic? A little crude?" We, who are trying to follow the Master, who have nested in His arms and felt His tears fall on us, we are being saved in His redeeming Blood, Who so loved us that He gave Himself for us. That is our answer because we face facts. We are saved by His Blood. All down the ages, since Calvary, the Church has testified to that great truth. We are saved by His Blood. What can be more precious?

The Precious Blood of Christ is the only agent capable of cleansing away the stains of sin.

1. Saved by Blood

First of all let us emphasize the fact. We are saved by His Blood. We must be very definite about it. We are Blood-bought Christians. The fastidious may not care for it. But it is true. The Gospel is incriminated on every page. Blood runs in the Circumcision and in Gethsemane. Christ died for our sins and His Blood reddened the stark Cross—appealing to the skies, not for vengeance, but for mercy.

2. The Blood of the Lamb

But that is not all. His Blood, outpoured in sacrifice, atones for sin. Yet that helps little if we cannot measure up to the standard of His

sacrifice. Nay, rather it the more condemns us in our manifold failures. But Jesus is ever merciful and tenderly loving. He not only offers His Blood in sacrifice but also grants us the power to become worthy of that sacrifice. Blood is life. He gave His life on the Cross so that He might be able to give us that same life throughout the ages. He is the illustration of His own doctrine, "Whosoever loatheth his life shall find it." We mystically incorporate His Precious Blood and thus take the very life of God, eternal life, into ourselves. The stupendous wonder of it all! It is beyond our human comprehension. We cannot understand, we cannot only fall down and adore the mystery.

3. His Blood Washes White

Last of all, if we enter into His sacrifice, His Blood Washes white. It does not stain red, if we are sorry for our faults and implore His clemency. Only the wilfully wicked and those "discerning not the Lord's Body" are stained red and are guilty of His Blood. Just as the gibbet, the Cross, is transmuted into the golden symbol of redemption, just as the darkness of the Crucifixion is transformed into the light of Glory, so the Precious Blood washes white and glorifies body and soul. Christ will take everything He wills you to suffer for Him and transform it into abiding Joy. He will take the life He asks you to lose and give you life eternal. His Blood preserves body and soul to eternal life. Blessed and adored be forever that crimson stream of salvation, the Precious Blood of the Lamb.

MISTAKES OF MOTHERS

A. F. HANES

Ezek. 16:44. "As is the mother, so is her daughter."

Introduction.

Mother's Day gives an opportunity to emphasize importance of motherhood, and the responsibilities connected with the same.

I. Near Relationship Between Mother and Daughter.

1. Inherited likeness. (1) We say: "She is the picture of her mother." It is more than a picture. It is she reproduced. (2) If physi-

cal likeness—hair, eyes, dimple, etc., why not mental and spiritual likeness also?

2. Acquired Likeness—by Association. Illustration—"The Great Stone Face," Hawthorne (1) Child imitates mother's speech, walk and manner of life. "As is the mother, so is her daughter." (2) Importance of home attitudes cannot be over-emphasized. "Train up a child in the way it should go." (Prov. 22:6.)

II. Mistakes of Many Mothers.

1. Mistakes of Command. But few mothers

Comparatively, wilfully mislead their daughters, t many through ignorance or carelessness, sdirect.

2. Mistakes of Examples—or Wrong Attitudes. (1) Attitudes towards the home and me-making. That housework is drudgery and married life slavery. (2) Attitudes towards neighbors. Unscrupulous gossip. (3) Towards the church. Fault finding; encouraging tardiness or absence on trifling excuses; neglect own attendance. "As is the mother, so is her daughter."

3. Mistakes of Carelessness. Illustrate—A careless chauffeur guilty of criminal negligence. (So are many mothers.) (1) The streets might testify to this. The street is no place for a girl to be alone at night. This courts disaster. (2) Neglect necessary instructions for care. Certain truths should be revealed by thoughtful mothers. (3) Neglect preparation for home duties. It is good to be able to enter room gracefully, but it is also important that we know how to bake biscuits. (4) Neglect preparation for Eternal Life. This the most important of all.

Conclusion.

1. Help form right standards of life. In manhood. Virtue more important than physical grace. In manhood—character to be given preference over material wealth.

2. Then will her children "rise up and call her blessed."

CRUSADING WITH CHRIST

Text—Eph. 6:10. "Put on the whole armor of God."

Introduction.

"Crusading with Christ" is the challenging task of Christian youth for the 20th Century.

The Christian Warfare.

1. Preliminary preparation for the conflict. (a) "Find strength (a) in unison with the Lord. (b) in the power which comes from His might." (20th Cent. Translation.)

2. Reasons Given. (1) So as to combat "the works of the Devil." (2) Our struggle is against spiritual foe. To fight a spiritual foe with material forces means failure.

The Armor and Weapons of Warfare.

1. The Armor. (1) Girdle of Truth about the loins. "The truth shall make you free." (2) Breastplate of Righteousness. Paul reasoned of righteousness, temperance and judgment." (3) Helmet of Peace for the feet. (4) Faith as a shield. Faith will extinguish all the fiery darts of the Wicked One. (5) Salvation as a helmet.

2. The Weapon. The Sword of the Spirit—which is the Word of God. The Word "is quick and powerful, and sharper than any two-edged sword." (Heb. 4:12.)

Rules to Be Observed or Requirements Essential to Success.

1. Prayer.

2. Watchfulness. (Beware of the "counter-attack.") "When it is all over, hold your ground." (Goodspeed.)

3. Perseverance. The "crown of righteousness" is for him that overcometh.

Conclusion.

1. A Defensive and an Offensive Warfare.

2. Jesus said: "The gates of Hell shall not prevail against" the church. Thus victory is assured.

JUNIOR PULPIT "LET'S PLAY POST OFFICE"

GORDON W. MATTICE

Boys and girls, we all like to receive letters in the mail. When the post man comes down our street, we hope that he will bring us a message and perhaps a gift from a friend. I know a man who must travel a good deal of the time, but every day he sends his little boy a post card. He can hardly wait to get a card, with a nice picture and message from his Daddy. He is very sad, if the mail does not bring him a message.

Well, I know a mailbag that has a message for everyone—for each boy and girl and man and woman here this morning. The sad part of it is that some people just don't care to read the message—they don't open their mail.

Here is the mail bag. (Hold up Bible.) Yes, it is the Holy Bible, filled with messages for us all. Our Church School, our Christian Endeavor Society, our Junior Church are all post offices to give out the letters, and help the people read and understand the messages. All true Sunday School teachers and Ministers are God's letter-carriers.

Won't you play post office with me this morning, and open some of these letters? (Before the service, I had selected short verses from various parts of the Bible, typed them on paper, and put them in envelopes, which were scattered through the Bible. Such verses as Psalm 1:1, Luke 2:10, 11, were selected.) I would like to have some of you help me. (At this point, I invited children to the platform, who each opened an envelope and read a verse.)

Now, aren't you glad that we opened some of our mail this morning? These are just samples. There are plenty more messages like these waiting for us to read. Let us all remember that God has a message for us each day, if we will only take the time to stop and read it. Let us all read the Bible everyday. It is like playing post office.

BE CAREFUL

JOHN W. FISHER

"Be careful Bobby!" Doesn't that sound familiar? Mother and Daddy have said "be

Kilgen Organs



THE KILGEN BROTHERS

Organ Architects and Builders

Rarely is it true in this day of "big business"—and "mass production"—that a company is found in which the artists and designers are also the owners directing a business. Frequently the best of artists is hampered by a policy of commercialism.

The Kilgen company is an outstanding exception to this, because the Kilgen Brothers are not only organ building artists, but are the principle owners of their company. Thus they have entire freedom of action and are able to do their artistic best without fear of commercial restraint.

This unrestricted action has resulted in their making many outstanding contributions to the art of organ building, it allows them to give their individual attention to the building of an organ from its beginning in the factory to its finishing in the church.

You are invited to confer with them regarding your organ project.

GEO. KILGEN & SON, INC.

Pipe Organ Builders for Over 300 Years

4028 N. UNION BLVD.

ST. LOUIS, MO.

The Petit Ensemble

careful" so often haven't they? Let me tell you a true story about a little boy who had to be told so very, very often to be careful.

His name is William but everybody calls him *Billie*!

One very beautiful spring day not so long ago *Billie's* Daddy was making a nice new house for some brand new baby chicks. They just had to have a nice, clean, new house in order to grow big and strong. Like all such jobs they just had to be an inspector to see that it was built right. Who do you think that inspector was? *Billie*, of course. He had to see just how it was done. He asked many, many questions until he finally tired of asking them. And he knew that his Daddy was tired of answering them, too.

But boys never seem to get tired of doing something and *Billie* had to find something else to do. He found it.

Daddy was busy sawing, hammering and measuring boards. He had just finished nailing a board and was ready to fit another to its place. He measured it and reached for his saw. Where was it? He had put it right down beside him. It was gone. He searched again to make sure that it wasn't there. No, sir, it was not there. Then off in a corner of the lot he spied *Billie*, busy little chap, struggling with the saw to make it cut an old stick.

"*Billie*, what are you doing with my saw? Do you know that saws cut little boys because they don't know how to use them? BE CAREFUL, now, don't run with it but bring it right here."

Billie was an obedient little boy and brought the saw to his Daddy. "I'm careful, Daddy. I haven't cut *Billie*," said the little man.

Daddy thanked him for the saw and started to work again. Very soon he forgot all about *Billie* until he reached for his hammer and found the saw it was no where to be found.

"That boy has my hammer, I just know it! *Billie*! bring me my hammer."

"I'm comin', Daddy," shouted little *Billie*.

"*Billie*, don't you know that little boys who get hurt who play with hammers. You must be careful or *Billie* will get hurt," said Daddy.

"I'm careful, Daddy," replied *Billie*.

Before daddy had finished that new house for the baby chicks it happened. "OUCH! OUCH!" screamed *Billie* running to the house. "Mother, Mother!"

That young would-be carpenter had hammered his finger. Daddy had to go to do some inspecting now. He went to the house to see how badly *Billie* had mashed his finger. Mother washed and tied it up and *Billie* had stopped crying by the time Daddy arrived. *Billie* hurt his head in shame. He thought Daddy was going to scold. But Daddy didn't. He took *Billie* on his lap and told him a story.

"One evening a long, long time ago Jesus

his disciples were walking up the road to Olivet. They had just left the city of usalem. It was a beautiful city and they ed it. Jesus had been teaching there in the ple. He had tried to show those people how d their Heavenly Father loved them and how y ought to obey him. But if they would not y they would surely suffer for their dis- dience. They would not believe him. He sn't know what he is talking about, they ight, so they kept right on disobeying.

Now, Jesus and his disciples had reached Olivet. From there they could look right r into the city.

'What a beautiful city, Master. Isn't the ple beautiful?' exclaimed one.

'Ah, but you do not see what I see,' red Jesus. 'That which is so beautiful to you y will soon be destroyed and many of the ple will be slain because they will not heed.'

Not many years later the Roman army e. They battered down the walls of the , killed many of the people and destroyed t beautiful temple, just as Jesus had said.

'O Jerusalem, Jerusalem . . . how often I ld have gathered thy children together, n as a hen gathereth her chickens under her gs and ye would not!' said Jesus.

It always happens that way. The boy or or man or woman who will not listen and areful must feel."

Church Collection Envelopes

SINGLE OR DOUBLE OFFERINGS



Write for samples of

HILLIARD

EASY-OPEN

ENVELOPES

*The only collection envelope using a
thread for an opener*

YOU CAN OPEN 6 OR 8 AT ONE TIME

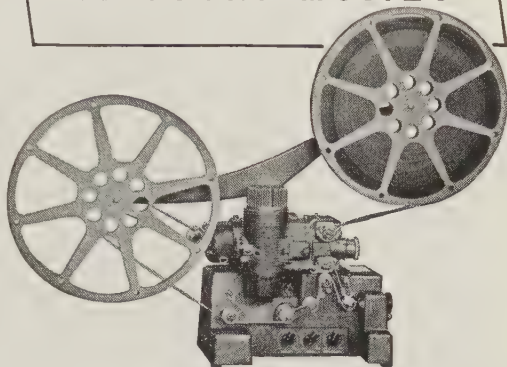


H. W. HILLIARD CO.

663 Main St.

Buffalo, N. Y.

GIVE YOUR CHURCH THE ADVANTAGES OF SOUND MOVIES



Use This Convenient Rental-Purchase Plan

THERE is no longer any cause for keeping from your young people, and older ones too, the many advantages of movies which combine unquestionable subject matter and artistic handling, as well as interest.

Ready cash is not necessary. On the Bell & Howell Rental-Purchase Plan, you can have a Filmosound Projector by paying a reasonable rental, most of which can be credited to the purchase price. You will have on call a comprehensive selection of masterfully done films from the Filmosound Library. With them the projector can pay for itself quickly, and soon be earning for other activities.

Filmosound and silent projectors inherit the engineering excellence of Hollywood's preferred equipment, but are easy for a beginner to operate.

Get complete information by writing

BELL & HOWELL COMPANY

1830 Larchmont Avenue, Chicago, Ill.
New York - Hollywood - London
Established 1907

For 30 years the world's largest manufacturer of precision equipment for motion picture studios of Hollywood and the world

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Mothers Remembered by Daughters

Psa. 48:11. "Let the daughters . . . be glad."

One class I know has established the delightful custom of presenting to each woman, as she enters the sanctuary on Mother's Day, a tiny violet corsage. The entire class goes violet picking the afternoon before, and the nosegays are made up the night before. This same class has a Mother's Day tea at the home of one of the members. The mothers of the class members are the guests, and their daughters are delightful hostesses.—*The Young People's Weekly.*

Only 4,500 G. A. R. Alive, With Its Dead at 404,000

Lam. 3:6. "They that be dead."

Des Moines, Iowa, May, 29, 1936.—Only some 4,500 comrades of the Grand Army of the Republic answered the roll-call of living Civil War veterans today as the nation prepared to honor its war dead in Memorial Day ceremonies.

Death has erased the names of more than 404,000 G. A. R. members since the organization reached its membership peak of 409,489 in 1890. At least 1,700 died in 1935.

National Commander Oley Nelson scanned the roster today and found that a complete report of membership could not be made because the Florida Department has yet to submit its 1935 roll-call. The total listed in forty other departments was 4,345.

Once the organization had 7,600 posts but the number has dwindled to 1,140. In many of them a single member remains to "conduct official business."—*The New York Times*, May 30, 1936.

Fighting Peaceful Battles

Job 5:23. "Shall be at peace."

Once, on a foreign battlefield, which was blooming anew with poppies and wheat, I heard the call of a bugle. And marching through the peaceful glory of gold and scarlet, I saw a detachment of soldiers. The soldiers were holding a service for the comrades who had fallen on that bit of ground, who had made, there, the supreme sacrifice.

I heard the call of a bugle, and a few moments later I heard a shaken voice speak the words of a prayer. These, as nearly as I remember them, were the words:

"Our comrades," said the prayer, "shed their blood on this ground. Let us, with our living

blood, continue their patriotism. Our comrades died in battle for their country. Let us, living, fight a daily peaceful battle for the same country."

Let us, living, fight a daily peaceful battle for the honor of the nation that is our nation. That should be the wish of every patriot who knows the true meaning of patriotism.—*Margaret E. Sangster in The Christian Herald.*

Day of Ideals

II Tim. 2:5. "Yet is he not crowned except he strive lawfully."

The Bodleian Library at Oxford wished to purchase the most perfect expression of the English language and after searching throughout the world they selected the Gettysburg address of Abraham Lincoln, that message of high ideals, and had it carved on a bronze tablet. Men have died for ideals, died thinking that what they died for might be accomplished.—*The Rev. F. J. Neal.*

Simplicity in an Inscription

Jer. 45:1. "Had written these words."

When the body of King George was lying in state in London, Dr. Campbell Morgan said in a sermon at Westminster Chapel:

"If we could read the inscription on the coffin in Westminster Hall, we should find on the plate the simple form:

"George Frederick Ernest Albert,
Born 1865. Died 1936."

"It is not 'His Majesty' or any other title. 'The King is dead,' but the man is alive."

"Forward!"

Ex. 14:15. "That they go forward."

Before the battle of Five Forks, we are told when, after prolonged exertions, flesh and blood seemed unable to respond to fresh calls, Sheridan, concluding an impassioned address to the men, gave his order, "Cowards to the rear." Not a trooper moved. But when he said "Forward!" the whole line moved in a whirlwind of victory.

Former Foes at Verdun Take Peace Pledge

Psa. 36:11. "And shall delight themselves in the abundance of peace."

In mute and measured march they tramped the roads to the Douaumont Ossuary, there to find the graves of comrades who fell in the

Sunday School Literature

Strictly-Non-Sectarian

Quarterlies and Papers
following the
International Uniform Lesson Topics
including an
Advanced Quarterly
in monthly parts

Samples sent on application by
any Sunday School Official.

Address

UNION GOSPEL PRESS
BOX 6059 CLEVELAND, OHIO

CHILDREN'S DAY PROGRAMS & PAGEANTS

FREE . . . 40 page descriptive catalog including
new services with music. Write today.

"FOR GOD AND OUR LORD"

An interesting, helpful pageant for Sunday
Schools, based on THE CHILDREN'S CRUSADE.
Complete with music, 25c. Send for returnable
examination copy.

"LADY GREEN GOWN"

A charming cantata (all music included) for
young people. Easily prepared. 25c. Send
for returnable examination copy.

CHILDREN'S DAY HELPER No. 23

A great variety of platform material . . . songs,
recitations, exercises, etc., 25c. (Not sent for
examination.

THE RODEHEAVER-HALL MACK CO.

CHICAGO, ILL. PHILADELPHIA, PA.
28 E. Jackson Blvd. 124 N. 15th St.
Suite 1373 Suite 743

Bible Poster Stamps

A new method of memorizing Bible verses.
Based on young people's interest in collecting
stamps.

Many Sunday School Teachers have found this
method helpful in stimulating attendance
and increasing interest in Bible Study. Greatest
national pastime for children as well as
adults.

Beautiful Bible Poster Stamps, size $1\frac{3}{4} \times 2\frac{1}{4}$ ", printed
in colors on gummed paper, perforated. Bible Poster
Stamp Album, size $6\frac{1}{2} \times 9\frac{3}{4}$ ", 16 pages and cover. Space
for 3 stamps. Memory verse on back of stamps agrees
with memory verse in Album. Sample Album and 24
stamps, \$.35, Sample Album and 96 Stamps \$.75, postpaid.
Order from local Church Supply Houses or direct

from BIBLE POSTER STAMP CO.
West 28th Street New York, N. Y.

Our Lighted Chancel Cross

A Blessed and Beautiful Memorial



WE MAKE
THEM AT
LOW
PRICES:

\$25.00
\$32.00
\$40.00
\$50.00

Other Acceptable Memorial Suggestions:

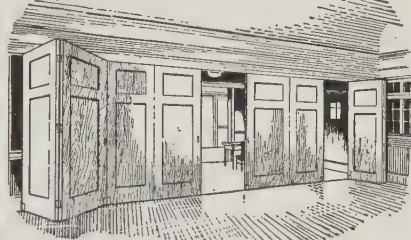
Solid Brass Crosses for Communion
Table, Altar or Vestibule; Communion
Services in Chromium, Silver or
Aluminum, Offering Plates in Brass,
Oak, Walnut, Mahogany, etc.

Detailed information promptly supplied

Goodenough & Woglom Co.
296 Broadway, New York

Wilson

Sectionfold Partitions



Large or Small Rooms

As Occasion Demands

WITH Wilson Sectionfold Partitions a large room
can be easily and quickly subdivided into several
small ones, suitable for meetings and classes of various
sizes. Adaptable to old buildings as well as new.

Send for 32-page Catalog No. 15

THE J. G. WILSON CORPORATION

Established 1876

1841 Broadway

New York City

Offices in all principal cities



fierce fighting at Verdun. They stood silently, then each one raised his hand to swear an oath that he would do all in his power "to safe-guard and to work for peace." Some said that there were a thousand veterans present; others guessed at ten thousand; still others, twenty thousand. No matter; they were outnumbered by the dead. And, as these peace pilgrims came from fourteen nations—French and German veterans joining hands for the first time on French soil, Italians coming—though their fatherland has recently shunned other international demonstrations—Americans represented by the American Legion Post of Paris; Jugoslavs, Czechoslovakians, Austrians, Englishmen, Poles, Greeks, Portuguese, Belgians, Rumanians, and a single Dane—they communed with the dead. Pledges were made in their name. And it was in their honor that five hundred French and German veterans, with their colors flying side by side, marched to the cemeteries, organized guard units and mounted three-hour watches during the night.—*The Christian Advocate*.

On the Fortunes of the Game

Luke 11:22. "A stronger than he shall come upon him, and overcome him."

In the game of life a man needs to be prepared for adversity. The game may go against him. There are few more touching and inspiring scenes than those in which brave men have faced defeat.

When Robert E. Lee, Commander of the Southern Forces in the Civil War, had signed the articles of capitulation, he paused a moment as his eyes rested on the Virginia hills; he smote his hands together as though in some excess of inward agony, then mounted his grey horse, Traveler, and rode calmly away. His grief-stricken and dejected men thronged around him, kissed his hands, his boots, his saddle, and cheered him through their tears.

"Men," said Lee, "we have fought together; I have done my best for you; my heart is too full to say more."

There is something of victory there, even in defeat. Lee was perhaps never greater than in that hour. He yielded to no bitterness, no hate, no passion. In the years that followed he gave himself to the healing of dissension and to the service of his country, refusing offers of big money from commercial interests that wanted to trade on his name, that he might devote his remaining energy to training young men to do their duty in life. A truly noble spirit in which to meet a dark hour.—*The Christian Herald*.

Stooping to Conquer

Psa. 147:6. "The Lord lifteth up the meek."

When, some years ago, the government irrigators were at work in Southern India, they

were troubled by one man, a native farmer who resisted their efforts on the ground that his land was quite hopeless.

"It is hard, dry, incapable of verdure," said, "is it possible that it can be watered?"

"Yes," replied the officials, "it can be made rich and fruitful if it lies low enough!"

He who walks open-eyed through a wheat field, notices that it is the drooping ears that are heavy with grain; the stems that hold the heads erect are empty and worthless . . .

We stoop to conquer. The farmer bows his face toward the earth both to sow the seed and to reap the harvest; the miner goes below the precious things of the earth; the lovely streams flow along the lowliest valleys; the sweetest flowers flourish in the shadiest dells.
Dr. F. W. Boreham.

Truth Wins

John 8:32. "And ye shall know the truth, and the truth shall make you free."

In response to a request for an autograph Mahatma Gandhi recently sent to an American friend the maxim, "Truth always wins," written over his signature. The life of the great Indian leader seems in large measure to furnish proof that his motto, "Truth always wins" is itself true. He has had his full share of trials and troubles, of persecutions and reverses, of doubts and fears, but his doctrine of the supremacy of love seems to have emerged from the fiery furnace of everyday life strangely glorified by the severe tests to which he has submitted it. In many instances, before magistrates, in great conferences, in jail in his day-by-day contacts, he has compelled the respect of his fellowmen even when they disagreed with him, because he stood valiantly for what he believed to be the truth.—*Dr. L. Hartman.*

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Memorial Day Wreaths

Jno. 14:27. "Peace, I leave with you."

Today, we mourn for the brave dead, without asking, "why?"—marched off America's six or more wars. They were young men, the most of them. Enlightened men today must ever question man's right to war and kill, but he cannot and will not question the noble aspiration that prompted many of the boys to go and die. Let not the day pass without heralding these truths: Wars are not inevitable. They don't just happen. They are not ordained by the gods. Wars are planned and conceived by men, scheming, vain-glorious, proud and sinful men. Someone gets something out of it! The best argument for peace is the CASUALTY LIST, especially, when it is

CATHEDRAL CHIMES
WITH ELECTRIC ACTION
NOW AVAILABLE TO ALL

Our new Chimes invention now makes it possible for you to add these high quality chimes to your pipe organ, Hammond Electric, reed organ, piano or other musical combination at an amazingly low cost. These chimes always remain an independent musical instrument. They can be attached to any part of the auditorium or building. Beautiful in design; silent in action; and possessing clear bell-like tones these chimes fill a long felt need. Send for free descriptive booklet. No obligation whatsoever.

MODEL Low convenient terms if desired
e Organs
manent
ations. **MAAS ORGAN COMPANY, Ltd.**
3015 CASITAS AVE., Los Angeles, Calif

PORTABLE MODEL
For Hammonds, Pianos,
Reed Organs,
HOME, ORCHESTRA, Etc

OUR POLICY: Factory to you direct means **LOW COST**

Instead of Plain Glass

Moderate Cost Beautiful
Economical Dignified

STAINED GLASS WINDOWS

Even for Steel Sash

Let Us Show You How

Sketches and prices submitted upon receipt of diagram of windows with approximate sizes. Write today.

Pittsburgh Stained Glass Studios
Warden and McCartney Streets
Pittsburgh, Penna.

Mother's Day, May 9

Our printed supplies—bulletins, post card announcements, souvenirs—aid in presenting your special services! Complete sample packet of Mother's supplies will be sent free upon request.

Bulletins—Printed to your order or an attractive cover varied for each Sunday.

Ask for information and samples

The Woolverton Printing Company
Cedar Falls, Iowa

Write us about your next printing order.
We may be able to save you money.

Twenty-Seventh Annual Summer School
June 28 — July 15
Ministers and Directors of Education
AUBURN THEOLOGICAL SEMINARY
AUBURN, N. Y.

President, Harry Lathrop Reed
President Elect, Paul Silas Heath
Glenn Atkins Shailer Mathews
William J. Hinkle Howard V. Yergin
Harold I. Donnelly Harry S. Mason
Vergil Ferm Wm. Ernest Weld
Bishop Edwin Holt Hughes
Expenses Moderate—Write for Particulars



Your CHILD'S BIBLE

The best way to inspire a child with a love for the Bible is to give him one of a quality that will insure his admiration. Suitable helps, readable type, colored illustrations, durable binding, these are desirable qualities in a child's Bible. You may have them all at moderate prices in Oxford Bibles for children. At all Booksellers.

OXFORD BIBLES for CHILDREN

OXFORD UNIVERSITY PRESS
114 Fifth Ave., New York

Send for "How to
Choose a Gift Bible,"
describing many
styles for Children.

OXFORD

RELIGIOUS TRADITION and MYTH

By ERWIN R. GOODENOUGH

This book goes far toward revealing to every modern person the enduring spiritual values which have crystallized in the past and are still of vital importance to the contemporary world.

\$1.50

On sale at all bookstores

YALE UNIVERSITY PRESS

New Haven, Conn.

"Best All-Use Book"

288 PAGES

• "Devotional Hymns" writes one Pastor, "can't be praised too much." Another says, "Pleases the Young People". Excellent for Evangelical effort; fits right into church program afterwards. Silk cloth, gold stamped per 100, \$40.00. Bristol binding, \$25.00. Prices not prepaid. Give church name and pastor in writing for returnable sample.
HOPE PUBLISHING COMPANY
5701 - F West Lake St. Chicago, Illinois



cludes your loved ones. Jesus has no powder-magazine nor mustard-gas factory.

National Bulwarks

2 Tim. 1:6. *"I put thee in remembrance."*

Memorial Day and Mother's Day Exercises can be made great dikes to stem the tide of lawlessness, selfishness, envy and malice of a much divided society. Let school, community and church cooperate here. When Miss Anna Jarvis of West Virginia originated the Mother's Day movement over 20 years ago, for the observance of the second Sunday in May—she had no idea that it would be commercialized to the *nth* degree. Sentiment and gifts may or not express a real loving devotion. We must make motherhood safe and happy. Health measures and cooperative team-work reigns supreme in Christian homes.

Mother-in-Law Days

Ruth 1:16. *"Thy people . . . my people, and thy God my God."*

Mother-in-law days, why not? With all the sentimentality clustering around "Mother's Day," let's give the "in-laws" some true sentiment today. They need it. For to hear some ranters and declaimers grunt—one might be led to the belief that all the "in-laws," from 1776 down to the Depression (1929—) were "home-breakers," "nosy busybodies" and even "love thieves." Right alongside of the great loves of the Bible, a Jacob for Rachel, David for his son Absalom, Saul for Jonathan and Joseph for his brethren—you will discover Ruth's love for her mother-in-law, Naomi. To desire the people and God of another's religion (tho' a foreigner) is a great tribute to Naomi's God.

A Memorial Day Question

Jas. 4:2. *"And so you commit murder."*

Another post-war "why?" WHY were the mines and smelters of both the Allies and Germany left unmolested by hostile shell-fire? Was it mere accident? Or was there a subtle and unholy agreement between the warring sides, to continue the manufacture of ammunition for each other's destruction, even at the expense of "buddy?" With other marks of barbarism, it now looks as though the soldier-boy of all lands, was but mere pawn and putty in the hands of war profiteers and blood-thirsty war barons. As long as human nature remains unchanged, what assurance can you give, that "it cannot happen again?"

Church and Business

Matt. 8:32. *"And he said to them, 'Begone!'"*

When Christ drove the demons into the swine and sea, who emitted the loudest squeal

and grunt? Was it the devils, the hogs or the hog-owners who bemoaned "lost business?" Christ is still concerned with driving the devil out of crooked business. So when you hear much squealing and grunting, be assured, that He has thrown the Old Devil or one of his emissaries for a real loss.

Church and Unsaved

Mark 4:38. *"Does it make no difference, that we are sinking?"*

How many "social misfits" and "delinquent youths" does the church and school really save and adjust? Or, is it our thought, that the main function and chief concern of both church and school, is to place the emphasis upon making "good boys and good girls, more good?" Must we leave then, the so-called "bad boys and bad girls" to Juvenile Courts, Reformatories, Probation Agencies, Jails and Penitentiaries for their moral and religious training? Have we a vital program that will elicit their interest and awaken their loyalty and enthusiasms *before* they get there?

Church and Evangelism

Ephes. 1:10. *"Everything in heaven and earth be unified in Christ."*

We need evangelism today, as never before but hardly of that antiquated type of fifty years and more back. An evangelism that largely ignored man's social relations to his God and his neighbor, did not prevent a World War and a World Depression! The Cross is no mere figure of speech, beautiful dogma, nor ecclesiastical symbol. The Cross is still the tree on which the Saviour bore our sins, and His shed blood, the credential as to whether He loves us or not. Preach it! There is dynamism enough within its teachings, without resort to new faiths.

Broad-Minded Religion

Luke 4:18. *"To set the down-trodden at liberty"*
Micah 3:3. *"Who eat the flesh of my people."*

You can't cure a diseased heart with an aspirin tablet or a cough lozenger. Some say that they believe in the "gospel of reverent reticence." Well, we've met some of it's zealots who couldn't tell you the subject or text of Christ's Inauguration Sermon even much less the contents, thereof. Society insists that the church define it's attitude toward "spiritual wickedness in high places," civic and political corruption, economic injustice, war and the liquor traffic. The prophets and Jesus gave a larger place to religious and social reform than to any so-called "gospel of reverent reticence." And we don't charge them as being "unspiritual" or "failing to know what vital religion is all about."

MODERN BOOKCASES FOR THE MODEST BUDGET



Only \$11.75

FOR A

COMPLETE 3 SECTION
Lundstrom
FIT GROOVE WITH YOUR LIBRARY
SECTIONAL BOOKCASE

Sold direct from Factory
on 30-day approval

Furnished in different materials, designs and finishes, imparting almost any desired effect. Write for Catalog No. E57 showing other new attractive designs at correspondingly low prices.

The C. J. LUNDSTROM MFG. CO.
(Established 1899) Little Falls, N. Y.
New York Showroom: 130 West 42nd St. (Tel. Wis. 7-8663)

DeLong Furniture Co.

MAKERS OF FINE CHURCH WOODWORK



PEWS · CHANCEL FURNITURE · FONTS
THE FACTORY - AT TOPTON PA.



CHURCH MEMORIAL WINDOWS

Since 1888

J. M. KASE, Inc.

Stained Glass Studios

30-36 N. 8th St., Reading, Pa.

and

New York Office: 24 So. Bayles Ave.
Port Washington, New York

Write for Booklet

Welcome the Deaf

WITH

Church Acousticon

• Are financial reasons making you hesitate? These leading, proven systems for bringing complete church hearing to deafened ears are available on a liberal time-payment plan. Write for literature telling how other churches have financed their Acousticon installations.

DICTOGRAPH PRODUCTS CO., INC.
580 Fifth Avenue, New York, N. Y.

HILLGREEN, LANE & COMPANY

Pipe Organ Builders

ALLIANCE, OHIO

Our firm has been established for forty years and has achieved a reputation for fair dealing and artistic Organ production. We are equipped in every way to undertake orders of any magnitude.



GOWNS

for the

PULPIT and CHOIR

When buying robes write
to America's oldest and
largest manufacturer...

Cotrell and Leonard

Est. 1832

Inc. 1935

485 Broadway Albany, N. Y.

• ECCLESIASTICAL ART FURNITURE •

THE JOSEPHINUM CHURCH FURNITURE COMPANY

DESIGNERS

Craftsmen in Wood

MANUFACTURERS

PEWS

◆ CHANCEL FURNITURE

◆ MEMORIALS

General Offices and Studio

COLUMBUS, OHIO

Co-operative Planning and Architectural Service Without Obligation

HAMMERMILL 20-LB. BOND LETTERHEADS AND ENVELOPES

Printed to Order; Neatly Boxed; Postpaid; Satisfaction Guaranteed

Price per	100	250	500	1M
Hammermill Bond Letterheads, White or Colors, Any Size	\$1.00	\$1.75	\$2.50	\$4.00
Envelopes to Match 3 1/2 x 6 1/2	1.00	1.75	2.50	4.00
Letterheads and Envelopes	1.50	2.50	4.00	7.00
Letterheads any size, Envelopes 3 1/2 x 7 1/2 or 4 1/8 x 9 1/2	2.00	3.50	5.50	10.00

Send for Samples

JUST RIGHT
STATIONERY

JRS

JUST RIGHT
SERVICE

Dept. E—800 Stewart Avenue, COLUMBUS, OHIO

BOOK REVIEWS

I. J. SWANSON, D.D.

THE EIGHT POINTS OF THE OXFORD GROUP, AN EXPOSITION FOR CHRISTIANS AND PAGANS
By C. Irving Benson. Oxford University Press. 164 pp. \$1.75.

This book expounds The Eight Points of the Oxford Group, viz.: God has a plan for every life, Confession is good for the soul, If thy brother hath aught against thee, The four absolutes, Be still and know, Don't be an ass, Life changes all, and Lo, here is fellowship. In the appendix, there is an inspiring exposition of The secret of victorious vitality, My text, My witness, and Questions and Answers.

JEHOVAH FRIEND OF MAN

By David A. Murray, D. D., Prof. of Bible and Religion, Monmouth College, Illinois. Revell. 364 pp. \$2.50.

This book deals with the O. T. as a religious classic which reveals the nature of Jehovah and His fellowship with man. The book makes no use of modern critical scholarship, because not relevant to its purpose, namely, to bring men to know and obey God. This gives them counsel, comfort and the spiritualization of life. The O. T. is regarded as a literary masterpiece—true, but more than that it is a classic of the inner life, showing a pathway to God. This book, shows the spiritual values of knowing God and having fellowship with Him. Dr. Murray brings out the meaning of building up the "Israel of God," both here and hereafter. This is an outstanding book of religious insight. Part one deals with The Creator, Environment, Efficiency, Ecclesiasticism, Punishment, and Nationalism. Part two sketches the development of O. T. religion, exemplified by many O. T. biographies.

THE CHRISTIAN FAITH

Edited by W. R. Matthews, D. D., Litt. D., Dean of St. Paul's, London, and successor of the famous Dean Inge of St. Paul's. Harpers. 340 pp. \$3.00.

The editor has secured, as contributors to this volume, twelve of England's greatest Christian writers. Dr. Matthews contributes a notable article on "The Christian Belief in God." It is a keen, expository, and constructive discussion of this topic. The other eleven essays are of equal keenness and strength, and are also recognized British scholars and leaders. The titles of the articles and their writers are: Why Christianity? by Sydney Cave; The Bible, by J. K. Mozley; The Historical Value of the Gospels, by G. S. Duncan; The Christian Belief in Christ, by A. E. J. Rawlinson; The Primitive Church, by N. Micklem; Sin and the Need of Redemption, by J. S. Whale; The Christian Gospel of Redemption, by H. Wheeler Robinson; The Church, by Edwyn Bevan; Christian Worship, by Francis Underhill; The Christian Way, by F. R. Barry; and Christianity and Civilization, by P. Dearmer. This volume is one that every thoughtful, wide-awake, and progressive minister will wish to read, master, and then interpret it in the course of his preaching. A great and inspiring book!

FIRST CHAPTERS IN RELIGIOUS PHILOSOPHY
By Vergilius Ferm, Prof. of Philosophy in the College of Wooster, Ohio. Round Table Press, Inc. 319 pp. \$3.00.

This book deals with a topic which ministers will have with pleasure, and after studying it will regard the volume as a keen and satisfying treatment of Religious Philosophy. In Part one, Dr. Ferm answers the question, What is religion? While defining religion is complex and difficult, the author clearly delimits it from the psychological point of view. "A religion," Dr. Ferm defines, "is a set of meanings and behaviors having reference to individuals who are religious. In other words, a religion is a body of theory and practice which has relevance to people who are themselves religious." In Part two, the author presents and discusses Traditional arguments for belief in God, Contemporary arguments for belief in God, Current theories of value, Evil, Theodicy and Pessimism; The soul in ancient and medieval thought; Human freedom and the world of reality; Reconsidering prayer; and Human immortality. In the appendix, the author gives a list of over ten pages of selected readings. This is an illuminating, interesting, helpful and valuable discussion. Intelligent laymen, college students and ministers, alike, will find this book illuminating and stimulating.

THE INTERPRETATION OF HISTORY

By Paul Tillich. Charles Scribner's Sons. 1936. 288 pp. \$2.50.

Paul Tillich, as many Expositor readers doubtless know, is one of the eminent theologians and authors of the day. Requested to leave Germany upon the publication of his book, "The Religious Situation," which brought him as one of the leaders of the Christian Socialist party into sharp conflict with National Socialism, he is now teaching as Visiting Professor at Union Theological Seminary. He is a man of many schools, degrees, and books, with a gift of as clear exposition as the nature of his subjects permits, and is known in wide circles for the broad sweep and reach of his knowledge and view. The book contains four parts, in the first of which the author gives us a sort of autobiography with the purpose of giving English readers the background of his thinking. This itself is not the least interesting part of the book and is most originally wrought out. For Professor Tillich makes his life revolve around the concept of the border line, and says that he has always been forced to stand between alternative possibilities of existence, taking no definitive stand against either. Two temperaments, city and country, two social classes, reality and imagination, theory and practice, heteronomy and autonomy, theology and philosophy, church and society, religion and culture, Lutheranism and socialist idealism and Marxism, home and alien land, are the alternatives between which he mediates.

Part Two is called Philosophical Categories of the Interpretation of History, introducing the Demoniac and

JUST PUBLISHED

JESUS

By Mary Ely Lyman

An interpretation of Jesus for religious life today. In style remarkably fresh, the author presents the historical Jesus, his religious experience, and his teaching and discusses his meaning for present day experience. The second book of the Hazen series on Religion.

64 pages. Boards. \$.50

GOD

By Walter Horton

The third book of the Hazen series discusses the universal quest which underlies all religions — and atheism and sectarianism as well. Chapters include "The Christian Idea of God," "Reasons for Believing in God," and "Living in Accord With the Will of God."

64 pages. Boards. \$.50

EAST AND WEST, CONFLICT OR COOPERATION?

A SYMPOSIUM

Edited by Basil Mathews

Experts of long experience in the Orient analyze the changing life of the East and search for a basis of mutual understanding. Contributors include Kenneth Scott Latourette, John R. Mott, H. Kraemer, and Sir Frederick Whyte, writing on the political and economic network, the religious background, the quest for a Christian world-outlook, and other problems of vital importance. The minister concerned with the world-wide mission of Christianity will find fresh insight in these thoughtful articles.

Cloth. \$1.75

OUR CHANGING CHURCHES

By Joseph Van Vleck, Jr.

Deals with a very present problem of the Protestant Church in America — the prevailing rift between historical creed and actual behavior pattern. Concludes with the challenging summary of the demands of youth concerning church function, social activities, and attendance and loyalty of young people.

Cloth. \$.25

YEARBOOK OF AMERICAN CHURCHES

Edited by Herman C. Weber, D.D.

The 1937-1938 biennial edition of this indispensable reference volume for American Protestantism issued under the auspices of the Federal Council of Churches of Christ in America. Authoritative articles on current religious trends. Complete directory of denominational organizations with names and addresses of officials of boards and agencies.

Cloth. \$2.00

Through your bookseller or from
ASSOCIATION PRESS
347 Madison Avenue, New York

Now Complete in Five Volumes

THE PENTATEUCH AND HAFTORAHs

—Edited by—

DR. J. H. HERTZ

Chief Rabbi of the British Empire

The critical acclaim steadily accorded the individual volumes of the "Pentateuch and Haftorahs" as they came out leaves no doubt as to their indispensability to anyone actively connected with the Jewish faith, whether in the Synagogue, in the home or in the school. Particular effort has been made to create beautifully legible text pages and the five volumes are uniformly bound.

Vol. I (\$1.25) Vol. III (\$2.00)

Vol. II (2.00) Vol. IV (2.00)

Vol. V (\$2.00)

Complete Set of Five Vols. (\$9.25)



OXFORD UNIVERSITY PRESS
114 Fifth Avenue New York

Kairos and Logos as determining factors in history and knowledge. Part Three, Political Categories of the Interpretation of History, attacks the problem of power and develops human existence and political consciousness as the basis of political thinking. Part Four, Theological Categories of the Interpretation of History, treats the Church and culture, the meaning of history and the idea of Christ, eschatology and history. The book is not milk for babes, but will yield rich instruction for the student, as well as necessary insights into the quality and objectives of modern thinking.

—P.H.R.

THE OLD GOSPEL FOR NEW TIMES

By the Rev. Dallas C. Baer, A. M., S. T. M., Pastor of Trinity Lutheran Church, Selingsgrove, Pa. Vol. I. 1936. The Lutheran Literary Board. 245 pp. \$2.25.

This is a volume of sermons treating the Gospels of the Church year from Advent to the Sunday after Ascension. The writer, as he states in his preface, believes in the value of following this historic order of Scripture selections. He believes that by this method both pastor and people are safeguarded against the perils of the preacher's subjectivism, and that the congregation is thus assured a rounded presentation of the whole circle of Gospel truth. It is the classic argument for preaching on the pericopes, and has much to commend it. Doubtless it is the best method there is for the regular ministrations of public preaching, but no method, alas, can guarantee freshness and variety, or give fullness and point to the preacher without the gift. These sermons are easily understood and practical. They are in a certain sense expository, since they take up the entire Scripture reading for the day rather than a topic drawn from it. But they are expository in the practical, homiletical, not the deep exegetical sense, each sermon giving occasion for dealing with not one but with a number of topics. The author's approach is popular, and it is evident that he has always the benefit of his hearers before him rather than merely the development of his subject. It is to be hoped that this volume may encourage others to do work in this line. There is a dearth of sound, modern Gospel sermons in book form.

—P.H.R.

NEW TESTAMENT COMMENTARY

Edited By Herbert C. Alleman. Board of Publication of the United Lutheran Church in America. 1936. 720 pp. \$3.00.

This one-volume general introduction to and commentary on the books of the New Testament represents the successful achievement of a fine and worthy project. Both in the exceedingly well-printed volume and in organization and plan this commentary is a credit to the denomination which produced it. The book is a big one, an octavo, strongly and attractively bound, and a marvel of value at the price of \$3.00, when one compares it with similar works. The Church and its Publishing House are to be congratulated upon offering Bible students and teachers, since it is for their use the work is primarily intended, a book that they can afford to buy, and it is to be hoped that this venture of faith will find its reward in a large distribution. The editor, Dr. Alleman, is professor of Old Testament, at the Lutheran Theological Seminary at Gettysburg, Pa., and has employed the services of twenty-eight scholars, all drawn from the denomination, in the making of this commentary. The exposition, which is discursive rather than homiletical is preceded by copious introductory material, to the amount of 152 pages, consisting of nine introductory essays by specialists, dealing with the New

Testament world, the Book, its manuscripts and versions, the person and life of our Lord, the life of Paul, the Church and its organization, worship, polity, the chronology of the New Testament, and the art of teaching the New Testament. So far as we have been able to examine it, this work appears to be what it claims for itself, conservative but modern, critical but constructive, scholarly but simple, comprehensive but concise, brief but complete, and analytical but flowing. It can be commended to all non-professional Bible students, though for even the professional it will have its uses.

—P.H.R.

CONCERNING THE MINISTRY

By John Oman, D. D., Honorary Fellow Jesus College, and Former Principal Westminster College, Cambridge. Harper and Brothers, 1937. 180 pp. \$2.25.

This is a thoroughly delightful book. It consists of informal talks given by this dean of English theologians to his students on Saturdays, after the week's work was over. It is hard to characterize the book; it is a homiletics, it is a pastoral theology, it contains brief treatments of literature and what to read, of the uses of history. And yet it is far from superficial; beneath all the miscellany of subjects one feels the deep unity of fundamental conviction in a mind matured by wide reading, study and experience of life. There is a delightful quality to the thought, a breadth without shallowness, a rich human savor, and a great gusto for living. And it is full of meat. There is not a thing of padded page in the volume; anywhere you dip into it you find something worth thinking about and remembering. This rare personal coloring, even to some of the most queerly constructed sentences ever penned by man, make these "conversations," for such they are, most fascinating ones. One thing that strikes the reader strongly is the author's love for mankind, and his insistence that if the preacher is to be a reconciler of God and man, he must know a great deal about man in all his doing in literature, the arts and in the humdrum daily life. He does not hold with the high transcendentalism which makes God the wholly "Other," but believes that God manifests Himself in human life. Nor does He hold on the other hand with these who base everything in religion on "experiences" and delight in exposing the intimate privacies of individuals to public gaze. But it is impossible to characterize so rich and various a book in a little space. It is one every minister should own and assimilate.

—P.H.R.

IT HAPPENED IN PALESTINE

By Leslie D. Weatherhead. The Abingdon Press. 32 pp. \$2.50.

The writer is the minister of the City Temple, London, just recently been called. This volume should take its place beside the work of Van Dyke and Fosdick as something more than a travel book. The descriptions of places are brilliant and the exposition of gospel events is fascinating. As a Christian psychiatrist Dr. Weatherhead offers explanations that arrest attention. One will not always agree with him, but one will always be interested. For example, the chapter "At Capernaum" describes the synagogue uncovered a few years ago and now being restored. This may have been the synagogue in which Jesus preached, and some of the stones may be the very chair in which Jesus sat to preach (Luke 4:20). Again, his discussion of "the Gadarene swine" suggests many new angles. The healing at the Pool of Bethesda is dealt with, and also the incident of Jacob's Well, in a delicate and fresh way. The book will stimulate the expositor.—W.T.P.

WORLD SYNDICATE

Presents One of Its
Outstanding Bibles

Here is a Bible that has met with the approval of ministers and Sunday School Superintendents throughout the country. Only because of the huge number of Bibles this company publishes yearly can we offer such rich quality and durability at so low a price.

THE WORLD SYNDICATE
PUBLISHING CO.

Self-Pronouncing Bible

This Bible is a popular edition with its rich quality appearance and special features. In addition to the self-pronouncing features it has a Family Register, Bible Readers' Manual, Colored Maps and Colored Frontispiece.

Black letter edition containing Bible Readers' Aids, eight colored maps, bound in black Spanish leather, head-bands, flexible, divinity circuit, gold stamped front and back-bone, round corners, red edges, 1102 pages. Size of page: 4 3/4 x 7 1/2 inches. Individually boxed.

DISCOUNTS
in quantities quoted
on request

PRICE
\$ 1.00
each

2231 West 110th Street, Cleveland, Ohio



No.
514

ABINGDON

RULE OF THE ROAD

By ANNE BYRD PAYSON

■ This book grows directly, and almost inevitably, out of the responses to Mrs. Payson's unusual book, *I Follow the Road*. It dramatically describes the experiences of some of those who through the reading of that book are themselves trying to develop Christ-Centered lives.

Net, \$1.50, postpaid

THE LOCAL CHURCH

Its Purpose and Program

By ALBERT W. BEAVEN

■ A manual of suggestions for ministers, church officers and workers, and lay leaders in various departments. It will prove particularly useful for lay leadership groups, among young people, in local churches and in summer schools.

Net, \$1.25, postpaid

THE ART OF LIVING

By NORMAN VINCENT PEALE

■ The presentation of a simple, workable technique of personal power. Impressive incidents are cited of people who have tried this method and have healed inner conflicts, escaped from worry and fear, relieved stress and tension and conquered moral defect. Written in everyday terminology for everyday folk, it is designed to help people realize their possibilities.

Net, \$1.00, postpaid

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO

Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

To miss reading the advertisements in this issue of *The Expositor* may mean to miss the very information that you need.



SHE CAN'T GO TO CHURCH BUT SHE CAN READ

NO tongue can tell the joy and comfort that comes to the hearts of the aged, the shut-ins and those far away as through a local church paper they get a vision of the service in the church, and in fancy hear the inspiring voice of the minister.

No pastor can truly be a minister to his flock and the community without a parish paper — the modern means of effectually, pleasantly and profitably reaching everybody in the community.

If you use our service you can make a parish paper a source of revenue for the church, rather than an expense.

The National Religious Press,
Grand Rapids, Mich.

Send me free of charge full particulars and samples.

Name

Street

City

Exp. & H.R.: May

Working With the Holy Spirit

William Carter, D.D.

(Please follow these references in your Bibles.)

- I. The Promise of the Holy Spirit's Power to Man is unlimited and universal: Acts 1:8; Luke 24:49.
 1. It is for, even, the old: Joel 2:28.
 2. It is for our Sons and Daughters: Joel 2:28.
 3. It is also for those who toil with their hands: Joel 2:29.
 4. The Sons and Daughters have the *foremost place*: Joel 12:28-29. See, also: Acts 2:17-18.
 5. No class, age or social condition is forgotten. It is for all.
- II. Christ urges us to wait for it—possess our souls in patience. Acts 1:4.
 - N. B. It is hard to wait, but it is worse to start unprepared.
- III. How to wait for the Promise: Acts 1:13-14.

Prayer, with *supplication*, means *prevailing* prayer.
- IV. The small number of the hosts of His followers who waited: Acts 1:15.

It isn't numbers that count; its *Consecration*!
- V. What we are to do with the Power, when we get it: Acts 1:8.

Confined Power is useless. Turn it *on* and it works.
- VI. The fulfillment of the Promise: Acts 2:1-4; Acts 2:16-18.

No *active*, faithful waiting was ever disappointed: Psalm 27:14; Psalm 37:5.
- VII. The Results of the Fulfillment: Acts 2:41; Acts 4:4; Acts 5:14.

The Holy Spirit's work is always intensive and increasing.
- VIII. These Results gained through co-operative Witnessing:
 1. Witnessing is (Acts 2:4-11) more successful than preaching.
 2. Peter was the only one who preached that day, but there were 119 *more* who were *witnessing* for Jesus Christ.
 3. Of the 3000 saved that day (Acts 2:41); of the 5000 saved a few days later (Acts 4:4); and of the "multitudes" saved a few days after that (Acts 5:14) the vast majority were saved by the Witnessing of the Laity, rather than by the Preaching of the Preacher!
- IX. The Reasonableness and Necessity of Witnessing:
 1. "Let the Redeemed of the Lord say so!" Psalm 107:2.
 2. It is Christ's definite command: Acts 1:8.
- X. It is the Holy Spirit who reveals Christ: John 16:14.

We are to do likewise, through the Holy Spirit: I Cor. 12:3.

XI. It is the Holy Spirit which gives the New Birth: John 3:5.

If we would save others, we must stress the Spiritual.

XII. Our greatest need in Soul Winning: Psalm 51:10-13.

We must be right with God before we can win *others*.

XIII. How to get right with God and—*for Service*: Gal. 5:16-17.

The Flesh must be conquered. The Spirit must be Supreme.

XIV. The Holy Spirit's Coronation Chapter: Romans 8:1-27.

This Chapter will crown our lives, *if we prove worthy!*

XV. The Soul Winners Spiritual Coronation: Dan. 12:3.

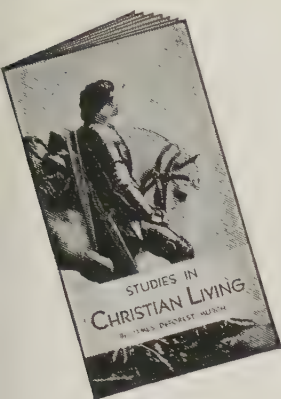
N. B. This whole series can be had in 8-page pamphlet by addressing the author, Rev. William Carter, D. D., 25 East 99th Street, N. Y., and enclosing 10 cents in postage for printing and mailing.

Prayers

O God, the inspiration of all goodness, we thank Thee for all the great and noble characters whose lives have meant so much for the welfare of mankind. We rejoice in the work they have accomplished and the heritage they have left to us. We would so live as to be worthy of their sacrifices and so act as to build upon the foundations of their efforts a better civilization for ourselves and for our children. We thank Thee for the life and sacrifice of Thy Son Jesus Christ through which we have received the adoption of sonship with Thee in Thine eternal family. We desire strength from Thee to be enabled to walk daily as becometh children of so worthy a heritage. Amen.

Our Father, to Thee we lift our voices in praise and thanksgiving for Thy inspiration ever willingly given to man. We rejoice in the examples of the Great shown forth in the nobility of character of those whose lives have meant so much to the world. We would pattern our lives according to those high ideals which have prompted our ancestors. We would be true to every principle that has made life worth living. We especially rejoice in the example of Jesus Christ our Saviour. We would follow in His steps. We would love as He loved. We would be loyal to His teachings. We would be obedient to Thy laws even unto death. Amen.

—Arthur J. Pennell.



TEACH MEN HOW TO LIVE

"Studies In Christian Living" is just what thousands of study groups have been looking for. This book will teach church members how to meet modern life situations victoriously with a "Thus saith the Lord."

James DeForest Murch spent years in consultation with people in all walks of life and in Bible research to produce this astonishingly practical volume.

Help combat worldliness and build Christian character by starting a "Christian Living" study course in your church or community today.

PRICES: 35 cents a copy; \$3.00 a dozen

CHRISTIAN ACTION, Dept. Ex. 37, 640 W. Eighth St., Cincinnati, O.

THE MINISTER'S ANNUAL, Vol. 9

Orders are now being received for the 1937 volume. Following former practice the number printed will be sufficient only to fill orders. To assure a copy for yourself, send in your order now. If your subscription has not expired it will be extended from date of expiration.

Special Combination Rate for

One-Year Subscription to The EXPOSITOR and HOMILETIC
REVIEW and a copy of The MINISTER'S ANNUAL

ONLY

\$3.25

F. M. BARTON CO.,
Caxton Bldg., Cleveland, Ohio

ORDER NOW

UNION LESSON HELPS

*on the International Uniform Lessons
stand for and proclaim
the heart of the Gospel*

Union periodicals aim to present only constructive truth. They refrain from controversial discussion of doctrines which are not fundamental and on which evangelical Christians hold varying views. They are thoroughly practical as well as Biblically sound.

Write for free specimen copies

AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut St., Philadelphia, Pa.

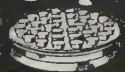
ORIGINAL
SERMONS
SPEECHES
THESES

SPECIALLY PREPARED to your requirements. Nothing duplicated. Over 20 years' substantial experience serving busy speakers and writers. Moderate charges to all. Write Us Your Needs

AUTHOR'S RESEARCH BUREAU, 516 5th Ave. New York City

Communion Cups

Send for Folder and SPECIAL OFFER at low prices. Glasses \$1.00 Dozen. Tray and 36 glasses \$6.50 up. Beautiful CHROMIUM-PLATED, Aluminum, Wood and Silver-plated Services. Collection & Bread Plates, Pastor's Sick Outfits, etc. Thomas Communion Service, Box 15 Lima, Ohio



GREENWOOD Weekly Church Bulletins PREFERRED From Coast to Coast

Because Greenwood is blending its many years of publishing experience into Better Weekly Church Bulletins. Different each week, more inspiring, more attractive, seasonable.

Write for your samples today

THE GREENWOOD COMPANY
Reading, Pennsylvania

The Improved Wright Rolling Canvas Curtains

Used in Sunday Schools, chapels, etc., to divide class rooms. Easy and simple to operate. Sound-proof as wood partitions. Economical. Now in use in many churches. It is the most successful rolling partition obtainable.

Large Velour Curtains a specialty.

For prices, recommendations, and other particulars write to

WRIGHT & GAMBER, Lebanon, Pa.

"Endorsed by Leading Architects"

THE HALL ORGAN CO. WEST HAVEN, CONN.

Each instrument individually designed
and constructed by HALL craftsmen.

TENTS

All sizes. Some preaching tent bargains, ready to ship. Some slightly used. All first-class. New low prices. Demand for tents growing.

Write now.

KERR MFG. CO., 1954 W. Grand Ave., Chicago



CHOIR GOWNS
PULPIT VESTMENTS
Hangings-Ornaments-Fringes-
Furnishings and Supplies
CATALOG FREE ON REQUEST
The C.E. WARD Co. New London, O.

PUBLIC SPEAKERS!!

Let us prepare your sermons, speeches, lectures, articles, essays, etc., at a most modest cost.

Prompt, scholarly, individual and confidential. You get full and exclusive use of all material ordered.

Circular **FREE** on request

Continental Writers' and Speakers' Bureau
210 Fifth Avenue., New York City

Communion Ware of Quality

Best Materials
FINEST
WORKMANSHIP



ALUMINUM or SILVER PLATE
Individual Glasses

Lowest Prices. Send for Illustrated Catalog.
INDIVIDUAL COMMUNION SERVICE CO.
Room 324 1701-1703 Chestnut Street, Philadelphia, Pa.

CHURCH FURNITURE

DIRECT FACTORY PRICES

Pews, Pulpits, Pulpit Chairs, Communion Tables, Altar Vases, Altar Crosses, Baptismal Fonts, Sunday School Furniture. We allow for or sell your old equipment.

Catalogue and details on request.

REDINGTON COMPANY DEPT. C SCRANTON, PA.

CHILDREN'S DAY MUSIC

SUNDAY SCHOOL AND CHOIR

SERVICES
PAGEANTS
RECITATIONS
CANTATAS
ANTHEM BOOKS
OCTAVOS

FREE SAMPLES New Children's Day

Services and Pageants

SEND FOR FREE CATALOG

Send for catalog of Plays Without Music

GEO. F. ROSCHE & CO. Dept. 337 W. Madison St. CHICAGO, ILLINOIS

Mid-Week Service

SHIRLEY SWETNAM STILL

I. The Beauty of Willingness

Song, "Who Is on the Lord's Side?"
Scripture, Isaiah 6:1-8.

Song, "Will You Be Enlisted as a Volunteer?"

Story of an unwilling worker, by a man who has studied the book of Jonah.

Song, "I'll Go Where You Want Me to Go."

Story of a willing worker, by one who has studied Matt. 25:14-21.

Questions for general discussion:

1. What is your attitude toward the person who grudgingly does something for you?

2. How much joy do you yourself get out of what you do unwillingly?

3. Why is it better to serve grudgingly than not to serve at all?

4. Has God any unwilling servants?

5. What is the best way to grow out of grudging service?

Song, "Willing Am I."

A prayer that we may offer ourselves willingly to Christ.

Song, "If Jesus Goes with Me, I'll Go."

Benediction.

II. Ambition

Songs, "I Would Be Like Jesus," "High Ground."

A general participation meeting. First, call on three people to tell of an early ambition theirs—just in three or four sentences. Then get a duet and the audience to sing (the verse as special, the choruses as congregation music) "Must I Go and Empty-Handed?"

Talk, "How Ambition Can Lead One Away from God" (worldly ambition).

Talk, "How Ambition Can Lead One Toward God" (holy ambition-zeal).

Song, "I Want to Be a Worker for the Lord."

A prayer that our ambitions may be subjected to and guided by the Holy Spirit.

Scripture, "Some Ambitions Suggested by the Word, 1. I Cor. 12:27-31. 2. I Cor. 13:1-3."

Song, "Purer in Heart, O God."

General participation again, "A thing I long to do for Christ (a Christian Ambition)." Give every person present to tell something of dreams of doing for Christ.

Song, "Take My Life and Let It Be."

Benediction.

Church Windows Since 1893

The Von Gerichten Studios

Craftsmen in Stained Glass

551-557 So. High St. Columbus, Ohio

Information and prices given without any obligation to purchase

I. Habit

We are in the habit of beginning meetings with song. Let us change this and begin with a reading:

"How shall I a habit break?

As you did that habit make.

As you gathered, you must lose;

As you yielded, now refuse.

"Thread by thread the strands we twist,

Till they bind us, neck and wrist;

Thread by thread thy patient hand

Must untwine ere free thou stand."

(Author Unknown.)

A prayer that we may spend profitably a season of studying our habits.

Song, "A Charge to Keep I Have."

Song, "I Love to Tell the Story."

Talk, "Form a Habit of Reading the Bible"

(followed by pledge-taking season if you like).

Talk, "Form a Habit of Church Attendance."

Song, "There's a Church in the Valley."

Talks: "How to Break a Bad Habit," by an earnest Christian.

"How to Form a Good Habit."

Song, "Yield Not to Temptation."

A season of silent dedication. During this

season let everyone be seated, and prepare to

reason with himself while someone unseen

reads quietly the twelfth chapter of Romans.

Ask each one who thinks of a habit he should

overcome, to stand as the reading goes on.

Then ask those who have resolved to break

every bad habit or to form some good one, to

raise their hands.

A prayer of dedication.

Song, "Give Me Your Heart."

The Lord's Prayer in concert as a benediction.

II. A Money-Raising Meeting

Song, "Take My Life and Let It Be."

Twenty statements about money, read by twenty people.

1. The Bible says more about money than it does about anything else except Salvation through Christ.

2. Every book of the sixty-six books of the Bible teaches something about money.

3. The Lord Jesus taught a great deal about money.

4. The New Testament church had a great deal to say about money.

5. The Lord wants the church to talk about money.

6. It is Scriptural to talk about money at church.

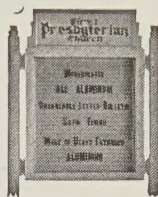
7. The church that teaches people to give is the church that helps lives.

8. "All you can hold in your cold, dead hands is what you have given away."

9. You do not know what blessing is until you learn to give liberally to the Lord's work.

LONGEVITY

Any and all weather conditions will not affect the Sheldon All-Aluminum Bulletins. They are constructed to give the very best display and present the finest possible appearance—built to last a lifetime. Send for a free catalog with descriptions, prices and information concerning the large variety of bulletins.



THE ASHTABULA SIGN COMPANY

Box 135EH

Ashtabula, Ohio

BOOKS BY REV. GEORGE BENNARD

(Author of "The Old Rugged Cross")

"Bennard's Melodies, Solos and Duets," 96 pages, - 60c

"The Old Rugged Cross Song Specials," 32 pages - 40c

Just Off Press

"Full Redemption Songs," 192 pages (all-purpose

Song Book - 35c

"Revival Classics," 64 pages (for use in Conventions.

Evangelistic Services and Sunday School)

15c per copy, \$10.00 the 100

THE BENNARD MUSIC CO., Albion, Michigan

BAPTISMAL FONTS

Beautiful Designs In Everlasting Marble or Richly Carved Wood. Splendid Memorials for Children's Day Presentation. Priced from \$35.00 Upward.

Booklet of Designs Submitted on Request

REDINGTON CO., Dept. 100, Scranton, Pa.



PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Custom Tailoring for Clergymen

1837 Marking 100 years of service to the church and clergy 1937

COX SONS & VINING, INC.

131 EAST 23RD STREET, NEW YORK, N. Y.

Your Members Will Pay

their subscriptions more promptly if they are informed frequently of the state of their account. In our system a record of the entire financial transaction is kept on one duplicate sheet. The original is perforated by quarters, so that four times a year the statement can be sent out, while the recorder retains the duplicate. Write for particulars and samples. The price is very reasonable.

The Hauke Press

1212 Hull Street,
Richmond, Virginia

DELAWARE

CHAIRS "UNEXCELLED SINCE 1870"

Need new chairs for your Sunday School rooms? Write for illustrated pamphlet and prices.

DELAWARE CHAIRS • Delaware, O.

Double-cane, Fibre and Wooden Seat Chairs

HYMN BOOKS

are a vital necessity to your congregation. Our hymnals will meet all of your requirements. Write:

Samuel W. Beazley & Son

3815 Armitage Ave.

Chicago, Ill.

Samples submitted on request



CLARK'S "UNITYPE"
BRONZED COPPER
CHURCH BULLETIN BOARDS

also ART BRONZE TABLETS
 MEMORIAL and GIFT PLATES
 ILLUMINATED CROSSES

W. L. CLARK CO., INC.
 52 LAFAYETTE ST., NEW YORK

Manufacturers
 of all products

SEPARATE LITERATURE OF EITHER ON REQUEST



GOWNS
 MODERATELY PRICED
 FINEST QUALITY MATERIALS

CHOR **WRITE FOR SAMPLES** **PULPIT**

E. R. MOORE CO. EST. 1897
 932 DAKIN ST. CHICAGO, ILL.




PIPE ORGANS
 OF FINEST QUALITY
 Built in All Sizes
Write Us
A. J. SCHANTZ SONS & CO.
 Established 1873 Orrville, Ohio

CHURCH FURNITURE
KELTNER MFG. CO.
 79 Main St., Ashley, O.
 Since 1869

Complete sets or individual pieces built to order. Communion Tables, Pulpits, Reading Desks, Baptismal Fonts, Pews, Pew Cushions, Altar Crosses, Collection Plates.

Write for catalog



VIKTOR, Portable STEREOPTICON

Ask for List of LECTURE SETS (HUNDREDS OF SUBJECTS)

STOCK and Made-to-Order SLIDES

VICTOR ANIMATOGRAPH CORP.
 22 - VIKTOR BLDG., DAVENPORT, IOWA.

WRITE FOR PRICES & TERMS

Hundreds of New SPECIAL SERMONS—ADDRESSES

Sixteen Supplements (loose leaf, to fit cover) Now Ready

No. 13 — Fifteen Funeral Sermons \$1.40
 No. 11 — Fifteen Inspiring Revival Sermons 1.40

PASTORS IDEAL BOOK COMPANY
 3618 E. Wabash Avenue Terre Haute, Indiana

RAISE MONEY WITH

A MILE OF PENNIES

NICKELS DIMES

EASY TO GET

Collecting a mile of coins is a novel and successful way of raising money for a Church or Society. The coins will not drop off of our holders. No adhesive used. Write for Samples and Prices.

THE HARRISON CO. UNION CITY, IND.

10. The parable of the talents applied money.

11. The story Jesus told about the rich man and his barns is about money.

12. "Whatsoever a man soweth, that shall he also reap" was said first about money given to the Lord's work.

13. The rich young ruler turned back because he loved money better than Christ.

14. Zacchaeus was victorious because he made his repentance extend into his pocket book.

15. The second Corinthian letter is written especially to urge the Corinthians to make a large offering for a cause in which Paul was interested.

16. The Philippian letter was written especially to thank the Philippian Christians for a offering they had made.

17. When the church asks for money, we should not be apologetic; we are doing the thing we ought to do.

18. When the church needs money, no man has a right to a luxury of any kind until he has remembered the need of the church.

19. The church never fails in a community where it holds itself up and asks for adequate support, if it gives the gospel at the same time.

20. You use the church pews, hymnals, church school literature. You get your inspiration for helpful living through the church. It is fair for you to help to meet the church's need. Song, "Something for Thee." Scripture, Matt. 13:44-46.

A prayer that we may open our hearts to the Lord's tasks.

Song, "Give of Your Best to the Master." Appeal for the project which is on hand. Pledging, while music sounds softly, "Gave My Life for Thee." Scripture of dedication, I Chron. 29:9-17. Song, "More Love to Thee, O Christ." Benediction.

Pamphlets You May Order

Wayside Pulpit, 39 pages of Slogans, 15c.
 Men Winning Men, *Bishop Hughes*, reprint 3c.
 A Heart-Winning Church, *Stone*, reprint, 3c.
 Grandma's Testimony at Prayer Meeting, *Rogers*, reprint, 3c.

The F. M. Barton Co. Pub., Inc.
 Caxton Bldg., Cleveland, Ohio

F-5

I AM WORTH 5c **SAVE ME** May, 1937

Save 20% on your next *Expositor* subscription on the following conditions:

1. There must be 12 of me.
2. Beginning any month in the year.
3. Coupons must be for consecutive mos.
4. Not good nor redeemable on combination offers.

The *Expositor* is \$3.00 a year. 12 of these coupons, sent in accordance with the above rules, will earn you 60c credit on your subscription.



FUTURE WARS

(Continued from page 234)

Richard Le Galliene so ably describes in his poem:

"War
I abhor,
And yet how sweet
The sound along the marching street
Of drum and fife! And I forget
Wet eyes of widows, and I forget
Broken old mothers, and the whole
Dark butchery without a soul.
"Without a soul! Save this bright drink
Of heady music, sweet as death!
And even my peace-abiding feet
Go marching with the marching street;
For yonder, yonder goes the fife—
And what care I for human life?

"The tears fill my astonished eyes,
And my full heart is like to break;
And yet 'tis all embannered lies—
A dream those little drummers make.

"O, it is wickedness to clothe
Yon hideous grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks
Till good men love the thing they loathe!

"Art, thou has many infamies,
But not an infamy like this.
O snap the fife and still the drum—
And show the monster as she is.

God grant the Future Veterans will see war
Le Galliene sees it. For, if they do not, then
deed shall we see in our generation civiliza-
tion destroyed, faith shattered. Though He
may have withheld wisdom from us may He
grant it to the frank and courageous youth of
today.

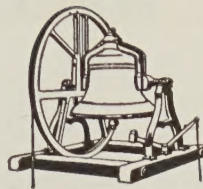
CLASSIFIED ADVERTISING

For Sale: Junior Multigraph with typesetter,
printing attachment, several fonts display
type. Just the thing for bulletins, letterheads,
etc. Complete outfit for only \$95.00. Almost
brand new. Methodist Pastor, Box 307, Loving-
ton, Illinois.

Your Vacation: Plan now. Cool breezes,
beautiful shade trees, quiet and rest, boat,
etc. My summer cottage at your disposal.
Lakes of Thayer Lake, Michigan. 30 miles
north of Travers City. Reduced rental to min-
isters. Clyde D. King, Waterman, Illinois.

For Sale: De Vry Motion Picture Machine
brand new, \$25.00, 32-volt, with transformer.
Also 2500 miscellaneous slides very cheap.
Owen O. Wiard, Winona Lake, Indiana.

Full set of McClintock & Strong's Biblical
Theological and Ecclesiastical Cyclopaedia,
thirty large volumes, half Morocco binding.
Almost as good as new. First check for ten
dollars gets it. Rev. F. DeClark, Cropsey, Ill.



**MENEELY
BELL CO.**

TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY

BELLS



MITE BOXES

For Missionary and Special Offer-
ings. Catalog free. Samples of various
styles sent on receipt of 25 cents.

Edwards Folding Box Co.

Manufacturers of Folding
Paper Boxes of All Kinds

27 N. 6th St.
PHILADELPHIA



Choir-Pulpit GOWNS

Hangings, Bible Markers,
etc. Fine materials, beau-
tiful work. State your needs.
Catalog and Samples
on request

DeMoulin Bros. & Co.
1153 S. 4th St. Greenville, Ill.



FOLDING CHAIRS

Brand-New Steel Folding Chairs

Full Upholstered Back and Seat Rubber Feet
Write for Details. \$16.00 a dozen

REDINGTON CO., Dept. 89, Scranton, Pa.

Visit the Mediterranean and Holy Land

Join "Dreams Come True" cruise and travel with
select party. Very popular trip. Limited memberships
going fast. Low cost with big returns. Write at once to

DR. W. L. BENNETT, Party Organizer

Calvary Evangelical Church
Sylvania Avenue and Jackman Road Toledo, Ohio

"THE SANITARY" Individual Communion CUPS

Convenient, Noiseless and Sanitary

The individual communion
service permits an impres-
sive ceremony. We intro-
duced individual cups. We
make the finest quality of
beautiful polished trays and
supply thousands of satis-
fied congregations. Send for
free Catalog with quota-
tions.



SANITARY COMMUNION SERVICE

Box 396-Dept. E.

Rochester, N. Y.

REED ORGAN BLOWERS

Write for particulars

Zephyr Electric Organ Blower Co.
Orrville, Ohio



**BELLS CHIMES
PEALS**



Write for literature. Address Dept. 33
McSHANE BELL FOUNDRY, BALTIMORE, MD.

INDEX FOR MAY, 1937

GENERAL	
Alcohol and Traffic Death	236
Ascension Day	243
Book Reviews, <i>Swanson</i>	264
Broken Threads	242
Church Buildings, <i>Conover</i>	238
Church Methods	242
Commencement	249, 253
Dramatic Program	237, 244, 245, 246
Editorial	240
Father and Son Program	246
Illustrations, <i>Hart</i>	258
Illustrations, <i>Pbelan</i>	260
Junior Pulpit	255
Lord's Supper Dramatization, <i>Keller</i>	245
Memorial Day	233, 237, 243
Memorial Day (Future Wars), <i>Nygaard</i>	233
Memorial Program, <i>Helfenstein</i>	237
Mid-Week Service, <i>Still</i>	270
Money Raising, <i>Still</i>	271
Motherhood of God, <i>Credford</i>	231
Mother's Day	231, 242, 244, 245, 254
Mother's Day Service	244
Mothers, Mistakes of, <i>Hanes</i>	254
Music for Choir and Organ	239
Nicodemus, <i>Staver</i>	235
Pentecost	243, 268
Prayers, <i>Pennell</i>	268
Sermons	249
This Wonderful Age (Father and Son)	246
Veterans of Future Wars, <i>Nygaard</i>	233
Who Goes There, Memorial, <i>Helfenstein</i>	237
SERMONS	
Careful, Be, <i>Fisher</i>	255
Commencement	249, 253
Crusading With Christ, <i>Shaver</i>	255
Let's Play Post-Office, <i>Mattice</i>	255
Life, What Religion Does, <i>Banning</i>	249
Loving Our Neighbor, <i>Seigart</i>	251
Minds, Filling Our, <i>Rasmussen</i>	253
Mothers, Mistakes of, <i>Hanes</i>	254
Saved by His Blood, <i>Hutton</i>	254
Working with the Holy Spirit, <i>Carter</i>	268

METHODS	
America Going Softie	247
Ascension Day Program	243
Broken Threads	242
Church Building, <i>Conover</i>	238
Communion Service, Drama	245
Father and Son Program	246
Memorial Day	243
Memorial Program, <i>Drama</i>	237
Modern Commandments	248
Mother's Day Program	244
Mother's Prayer	245
Music for Choir and Organ	239
Pentecost	243, 268
Pictures in Sermons	248
Preacher Meditates	247
Rural Life Sunday, May 2	244
This Wonderful Age, Drama	246
Women's Rights	242

ILLUSTRATIONS	
Broad-Minded Religion	262
Church and Business	262
Church and Evangelism	262
Church and Unsaved	262
Foes Take Peace Pledge	258
Fortunes of the Game	260
Forward	258
Ideals, Day of	258
Memorial Day Question	262
Memorial Day Wreaths	260
Mother-in-Law Days	262
Mothers Remembered by Daughters	258
National Bulwarks	262
Only 4,500 G. A. R. Alive	258
Peaceful Battles	258
Simplicity in Inscription	258
Stooping to Conquer	260
Truth Wins	260

MID-WEEK SERVICES	
Ambition	27
Beauty of Willingness	27
Habit	27
Money Raising	27

SCRIPTURE TEXTS	
I—Illustrations	
O—Outlines	
P—Prayer Meeting Texts	
S—Sermons	
Ex. 14:15 (I)	25
Ruth 1:16 (I)	26
1 Chron. 29:9; 17 (P)	27
Job 5:23 (I)	25
Psa. 1:1 (S)	25
Psa. 36:11 (I)	25
Psa. 48:11 (I)	25
Psa. 247:6 (I)	26
Jer. 45:1 (I)	25
Lam. 3:6 (I)	25
Ezek. 16:44 (S)	25
Micah 3:3 (I)	26
Matt. 8:32 (I)	26
Matt. 22:39 (S)	26
Matt. 25:14-21 (P)	27
Mark 4:38 (I)	26
Luke 2:10 (S)	26
Luke 4:18 (I)	26
Luke 11:22 (I)	26
Luke 24:49 (S)	26
John 8:32 (I)	26
John 14:27 (I)	26
I Cor. 12:27-31 (P)	27
Eph. 1:10 (I)	26
Eph. 6:10 (O)	26
II Tim. 1:6 (I)	26
II Tim. 2:5 (I)	26

WHERE TO BUY CHURCH EQUIPMENT

ACOUSTICS	
Dictograph Products Co.	263
BAPTISMAL FONTS	
Redington & Co.	271
BELLS AND CHIMES	
Deagan, Inc., J. C.	230
McShane Bell Foundry	273
Maas Organ Co.	261
Meneely Bell Co.	273
BIBLES	
Oxford University Press	261
World Syndicate Pub. Co.	267
BIBLE POSTER STAMPS	
Bible Poster Stamp Co.	259
BOOK CASES	
Lundstrom, C. J. Co.	263
BULLETIN BOARDS	
Ashtabula Sign Co.	271
Clark Co., W. L.	272
CHAIRS	
Delaware Chairs	271
Redington Co.	273
CANVAS CURTAINS	
Wright & Gamber	269
CARPETING	
Philadelphia Carpet Co.	275
CHILDREN'S DAY PROGRAMS AND PAGEANTS	
Rodeheaver Hall-Mack Co.	259
CHURCH BULLETINS	
Greenwood Co.	269
CHURCH & S. S. SUPPLIES	
American S. S. Union	269
Union Gospel Press	259
CHURCH FURNITURE	
AMERICAN SEATING CO.	229
De Long Furniture Co.	263
DeMoulin Bros. Co.	230
Josephinum Furniture Co.	263

Keltner Mfg. Co.	272
Redington & Co., J. P.	270
COLLECTION ENVELOPES	
Hilliard Co., Inc., H. W.	257
COMMUNION SERVICE	
Individual Communion Serv.	270
Sanitary Communion Serv.	273
Thomas Communion Serv.	269
CROSSES (Electric)	
Goodenough & Woglom Co.	259
DUPLICATORS, STENCILS, INKS	
Pittsburgh Typewriter	275
GOWNS (Pulpit and Choir)	
Cotrell & Leonard, Inc.	263
Cox Sons & Vining	271
DeMoulin Bros. Co.	273
Moore Company, E. R.	272
Ward Company, C. E.	270
HOTELS	
Crockett Hotel	275
HYMN BOOKS	
Beazley & Son, Sam'l	271
Hope Publishing Co.	261
INSURANCE	
MINISTERS LIFE & CAS.	276
MONEY RAISING	
Edwards Folding Box Co.	273
Harrison Co.	272
MOTHER'S DAY SUPPLIES	
Woolverton Ptg. Co.	261
MOTION PIC. EQUIP. & FILMS	
Bell & Howell	257
MUSIC PUBLISHERS	
Bennard Music Co.	271
Rosche & Co., Geo. F.	270
ORGAN BLOWERS	
Zephyr Elec. Blower Co.	273

ORGANS (Pipe)	
Hall Organ Co.	27
Hillgreen, Lane & Co.	26
Kilgren & Sons, Geo.	25
Schantz Sons, A. J.	27
Wicks Pipe Organ Co.	23
PARISH PAPERS	
National Religious Press	26
PARTITIONS	
Wilson Corp., J. G.	25
PUBLISHERS	
Abingdon Press	26
Association Press	26
Christian Action	26
Oxford University Press	26
REVELL CO.	22
Yale University Press	26
RECORD BOOKS	
Hauke Press	27
SCHOOLS	
Auburn Theological Sem.	26
Union Theo. Sem.	27
TENTS	
Kerr Manufacturing Co.	27
SERMON HELPS	
Author's Research Bureau	26
Continental Writers and	
Speakers Bureau	27
Pastor's Ideal Book Co.	27
SLIDES & STEREOPTICONS	
Victor Animatograph Co.	27
STATIONERY AND ENVELOPES	
Just Right Stationery	26
TOURS	
Bennett, W. L.	27
WINDOWS (Stained Glass)	
Kase Studios, Inc., J. M.	26
Keck, Henry	26
Pittsburgh Stained Glass	26
Von Gerichten Studios	27